THE SCRIPTVRES *VINDICATED*

FROM

The unsound CONCLUSIONS

OF

CARD: BELLARM[illegible]

LIBRARY OF THE THEOLOGICAL Sem... NEW YORK

AND

The Controverted Points betwixt the Church of Rome and the Reformed Church stated according to the Opinions of both sides:

BY

T. [homas] SWADLIN.

Of said man
Episcopal sect,
see Wood III. 807

Search the Scriptures, JOHN 5. 39.

Prove all things, hold fast that which is good, 1 THES: 5. 21.

— Vbi bene, ubi rectè, perge mecum; ubi aliter, corrige:
Errare possum, Hæreticus esse nolo.

Printed in the Yeere, *M. DC. XLIII.*

THE SCRIPTURES VINDICATED

FROM

The unfound CONCEITS OF THE THEOLOGICAL

CARD: BELLARMINE

AND

The Controverted Points thereto

BY

T. SWADLIN.

Search the Scriptures, John 5. 39.

Prove all things, hold fast that which is good. 1 Thess. 5. 21.

Printed in the Year M. DC. XLIII.

To the Right Honourable,

JOHN, *Lord* CRAVEN, *Baron of* RITON.

Right Honourable,

AS a perpetuall acknowledgement of your munificence, and a lasting testimonie of my gratitude, I tender these papers (such as they are, unworthy I confesse to call you from your more serious Employments.)

The former are Collections of those, I think of all those Texts of Scripture, any wayes disputed betwixt Papists and Protestants, and an asserting of them from their corrupt Inferences to their own genuine intents.

In the latter are stated such chief Controversies as are now in question betwixt these two sorts of Christians; Accept them I beseech you, Sir, into your protection: in so doing, you lay a further obligation upon him, who is already bound by more then the common Rules of Humanity to be, Sir

Your Honours daily Beads-man,

To my very loving Pariſhioners of S. B. A.

IT is not the leaſt part of my happineſſe that you know me and acknowledge me: Not to perſwade you therefore that I am no Papiſt (for ſo I perſwade my ſelfe you are perſwaded of me already) doe I ſend theſe Collections, and intreat you to caſt your eye upon them at your vacancie; but to aſſure you that firſt or laſt I will thank you, as I am able, for your pious Charity to your late free, but now impriſoned Paſtour,

SWADLIN.

THE SCRIPTVRES VINDICATED

FROM

The unsound Conclusions of *Card*: BELLARMINE.

Genesis, CHAP. I.

GOd created man according to his Image. ver. 27. Therefore it is lawfull to paint, or to make the Image of God: *Bell: de Reliq: Sanct. l. 2. c. 8.*

Man is not here said to be the Image of God, but to be made according to Gods Image, and that in respect of order, not of essence; not simply and absolutely, but comparatively in respect of other Creatures.

CHAP. 2.

In the day thou shalt eat thereof, thou shalt die the death. ver. 17. Therefore the fault forgiven, the punishment remaines: *Bell: de Pœnit. l. 4. c. 2.*

This is not to be understood of the Act, but of the dispositi-

on, propinque and next to the Act: or, according to *Iunius*, God in this pronuntiation had reſpect to the Law, and to the Event of the Law; unleſſe by Grace the promiſed Seed ſhould come, whoſe benefit Death in the Elect is not Satisfaction for ſin, but an Abolition of ſin, and a Tranſition to Eternal Life; That grief and pain which accompanies death, in the Adult and men of age, hath the nature of Caſtigation, in Infants of Example.

It is not good that man ſhould be alone. ver. 18. Therefore Matrimony is a Sacrament.

For this ſhall a man leave his Father and Mother. ver. 24. Therefore Matrimony is a Sacrament. *Bell: de Sacra: Matr: l.* 1. *c.* 2.

Matrimonie is not properly a Sacrament: It may be called ſo improperly: the exact definition of a Sacrament agrees not with it, nor hath it all things requiſite in a Sacrament; *viz.* the outward element: Beſides, according to all the eſſentiall parts of Matrimony, it is lawfully contracted amongſt the very Heathen.

Chap. 3.

She took of the fruit thereof, and did eate, and gave alſo unto her husband with her, and he did eat. ver. 6. Therefore grace once had may be loſt.

This fall of *Adam* was not of him as already predeſtinate, but as to be predeſtinate; not that predeſtination is after the fall in time, but in the Order in Gods Eternall Counſaile; *Adam* fell from the grace of Creation which he had, not from the grace of Iuſtification, of which as yet he had no need: He loſt the faith of the precept which he had, not of the promiſed grace which he had not, but afterwards received for the remedie of his fall.

And they heard the voice of God walking in, &c. ver. 8. Therefore the Images of God are not unlawfull.

The Poet hath anſwered this objection to my hands, or rather the Epigrammatiſt.

Wilt make an Image of Almighty God?

Picture

Picture a voice, else you come short by odds.

Moses saith not, any shape appeared, only they heard a voice walking, or of God walking in the Garden.

It shall bruise thy head, ver. 15. This is to be understood of the Virgin Mary.

The Greek version reads it in the Masculine, *αὐτὸς*, not *αὐτὴ*, and the Hebrew pronoune is referred to the Hebrew Masculine noune, *Serrah*, which signifies seed, not the Feminine *Her*.

Dust thou art, and to dust thou shalt returne, ver. 19. Therefore that Rectitude which *Adam* received in his Creation was a supernaturall gift.

Adam is not here called dust simply, but onely in some respect: and God threatens his Reversion into dust: *i.e.* Death and Corruption, not that he should fall into his natural estate, but into a præternatual, by sinning: Because thou hast eaten, is an argument of Congruity; *viz.* his body is resolved into dust, because it was made of dust.

Chap. 4.

Cain brought of the fruit of the ground, an offering unto the Lord, ver. 3. Therefore sacrifices are by the light and instinct of nature *Bell. de missi. l.* 2. *c.* 20.

They offered sacrifices, not by the instinct of nature, but by the direction of God; Nature corrupted acknowledges the help and need of a sacrifice, but the nature and manner of that sacrifice nature so corrupted knew not.

Why is thy countenance cast downe? ver. 6. *Vnto thee shall be his desire, and thou shalt rule over him, ver.* 7. Therefore man hath free will in moralls. *Bell. de Gr. & lib. Arb. lib.* 5. *cap.* 22.

Abel, not sin, is subjected to the power and domination of *Cain*: for the Hebrew Pronounes Relative here are of the Masculine Gender, and therefore cannot be referred to the Noune *Chattah*, Sin, which is of the Feminine Gender: Besides the word doth not properly signifie sin, but metonymically punishment.

He began to call upon the name of the Lord, ver. 26. Therefore *Enoch* inſtituted ſome peculiar kind of worſhip, & more ſublime, then that of the Vulgar Religion; happily Monkiſme. *Bel. de mon. l.* 2. *c.* 5.

The Originall reads this verſe plurally, *Then they began, &c.* Here therefore is not related any perſonall fact of *Enoch*, but a nationall Act what others did when *Enoch* was borne: beſides the Hebrew word *Taſteſtia* ſignifies paſſively, to be calld upon or worſhipped, not actively, to call upon or worſhip.

Chap. 6.

Noah was a juſt man and perfect, ver. 9. Therefore our formall Righteouſneſſe is inherent in us. *Bel. de Juſtif: lib.* 2. *cap.* 3.

Therefore the Law of God is poſſible: *Bel. de Juſtif: lib.* 4. *c.* 11.

Noah and others are ſaid to be juſt and perfect, not exactly becauſe they never failed, but Inchoatively, either, 1. oppoſitely, as perfection is oppoſed to hypocriſie, or 2. comparatively in reſpect of others: ſo here, *Noah* was perfect in his generation, *i.e.* compared with the Impious Canaanites.

Chap. 8.

And Noah built an Altar unto the Lord, ver. 20. Therefore Sacrifices are by the light and inſtinct of nature, ſo *Bel.* See *c.* 4. *v.* 3.

Chap. 11.

And the whole earth was of one language, ver. 1. Therefore there are propoſterous citations in Scripture. *Bell. de verb. Dei, l.* 3. *c.* 1.

It is not prepoſterous to tell the cauſe after the Fact in an Analiſticall method.

Chap. 17.

Walke before me and be upright. ver. 1. Therefore the Law of God is poſſible. *Bel. de Juſtif. l.* 4. *c.* 11.

This is a Preceptive, not an Aſſertive ſpeech, a command telling

telling us what we ſhould be, not a demonſtration telling us what we are.

I will be a God unto thee, and to thy ſeed after thee. ver. 7. Therefore, &c.

This promiſe doth not give an immediate Acceſſe to *Abrahams* poſterity for the fruition of Grace without their own peculiar Faith, but onely ſhewes them the means whereby they are ingrafted and adopted.

And the man-childe whoſe fore-skin is not circumciſed, that ſoul ſhall be cut off from his people. ver. 14. Therefore infants dying before Baptiſme are damned. *Bel.*

God ſpeakes not here of a meere neceſſary abſence, or ſimple privation of Circumciſion, but of negligent and contemptuous want.

Chap. 18.

And he bowed himſelf toward the ground. ver. 2. Therefore more then Civill and meere Humane honour is due to holy things, Saints, Angells, Men. *Bel. de Sanct. beat. l.* 1. *c.* 13.

Bellarmine inferrs this from the vulgar edition, which reads moſt commonly, for Inclined or Bowed, Worſhipped: But the Humane ſhape wherein God in old time appeared was but a præludium of the Revelation of our Lord Chriſt in the fleſh.

I know him that he will command his children, &c. ver. 19. Therefore the Scriptures without Traditions are not neceſſary and ſufficient. *Bel. de verb. dei. l.* 4. *c.* 4.

Traditions are 1. Divine, commanded and commended by God to the Church, by Chriſt, his Apoſtles, and the Prophets, or 2. Humane, found out by the meer will of man, and ſo introduced into the Church.

Divine Traditions are either 1. Dogmaticall, concerning Faith and manners: or 2. Hiſtoricall, concerning the ſingular Works, and Words of Chriſt, his Apoſtles, and others, or 3. Rituall, concerning Ceremonies.

Concerning Dogmaticall Traditions, before *Moſes* time God ſpake face to face to his Children, and they delivered

Gods will to their Posterity by Traditions: and then the Scripture was not necessary: but the times now changed, the Scriptures are necessary and sufficient either expresly, or analogically, or by consquence; and the whole Scripture, though not the whole of Scripture, is our rule.

Concerning Historicall, and Rituall Traditions they binde us not: much lesse Humane.

CHAP. 19.

And he worshipped with his face towards the ground. ver. 1. Therefore more then civil and meer Humane worship is due to holy things, Angells, Saints, and men: *Bel. de sanct. beat. l.* 1. *c.* 13.

Adoration here intends onely Civill Honour, not Divine Worship: see above *chap.* 18. *ver.* 2.

CHAP. 22.

I and the lad will go yonder and worship. ver. 5. worship here signifies to sacrifice, and therefore so also in *N. T. Bel. de miss. l.* 1. *c.* 11.

Because thou hast done this thing therefore will I blesse thee. ver. 16. Therefore good works are efficiently necessary to salvation: *Bel. &c.*

See *Zanch.* 4. 5. *loc.* 11. *de Iustif. pag.* 786.

Without good works there is no salvation: but good works are not the efficient cause of salvation: They are the way to it, not the cause of it.

CHAP. 28.

And the Lord stood above it and said, &c. ver. 13. Therefore Images of God are not forbidden. *Bel. de Reliq. San. l.* 2. *c.* 8.

God did sometimes appeare; yet he is not to be painted in that shape wherein he did appeare: those apparitions were signes of his presence for that time, not imitations for future time: nor doth it follow, God hath expressed himself in Scripture, we may therefore expresse him by picture; he hath appeared, and therefore he may be portraied; the one is acknowledged in Scripture, the other is forbidden by Scripture.

And

And Iacob roſe early in the morning, and took the ſtone, &c. and powred oyle upon it. ver. 18. Therefore Churches ought to be conſecrated with many ceremonies: *Bel. de cult. ſan. l.3.c.5.*

The whole time before Chriſt was meerly ceremoniall, and partly typicall; this Act of *Iacobs* was both, the Altar figured Chriſt, the oyle the Spirit, pouring the oyle upon the Altar thoſe gifts of the Spirit which Chriſt gave unto his Church: That Churches ought to be dedicated by prayers and the word of faith we grant; but that by theſe figurative and ceremoniall rites we deny, they being aboliſhed.

And Iacob vowed a vow, ver. 20. Therefore vowes are a part of Divine worſhip. *Bel. de mon. l.2.c.*18.

Vowes are either. 1. Neceſſary by Gods precept, and theſe are in themſelves parts of Gods worſhip, ſuch is our vow in Baptiſme, and ſuch was *Iacobs* vow here; or 2. Arbitrary, and in our power, and theſe againe are either 1. Naturall, or 2. Civill, and theſe are not now, nor ever were parts of Gods worſhip, but onely by accident, *viz.* as means referring to Gods worſhip: or 3. Ceremoniall; and theſe were amongſt the Jews parts of Gods worſhip, not ſo now, nor are they neceſſary, not are any of theſe latter ſort of vowes lawfull, but under theſe two conditions, 1. of ſubject and matter, that it be of things poſſible, & profitable, 2. of object and makers, that he or ſhee that makes the vow be at their own command.

CHAP. 37.

*I will goe downe into the grave unto my ſon mourning. v.*35. Therefore the ſoules of the Saints were not in heaven before Chriſts Aſcenſion. *Bel. de An. Chri. l.4.c.*11.

Sheol in this place ſignifies not hell, nor any *Limbus*, but the grave; and this is plaine both in the appoſition of the parts, and oppoſition of the place: where it is ſpoke as the Receptacle of the ſoule, it ſignifies Hell; where of the body, it ſignifies the grave.

There is but one onely Purgatory, *viz.* The bloud of Chriſt ſhed upon the Croſſe; no other Receptacle of ſoules, but heaven or hell.

CHAP.

Chap. 46.

All the ſoules which came with Iacob into Egypt, &c. were threeſcore and ſix, ver.26. And the ſons of Ioſeph which were, &c. all the ſoules of the houſe of Iacob which came into Egypt, were threeſcore and ten, ver.27. Therefore in Scripture are many things which ſeem contrary. *Bel.*

Acts 7.24. ſeems contrary to this: where S. *Stephen* numbers them to be threeſcore and fifteene; here *Moſes*, threeſcore and ſix.

Beza reconciles theſe places thus: the wore חמשה, or *five*, ought to be blotted out, and חמשת, *all*, to ſuffice inſtead of חמשה, *five*. Nor may we hence call in queſtion the authority of Gods Word, ſince ſuch faults as this have crept into the holy Text, either by the injury of time, or fraud of Heretiques; which faults may eaſily be mended, if we doe but compare one place with another by the Analogie of Faith.

Iunius reconciles theſe places thus: There is, ſaith hee, a three-fold numbring of *Iacobs* family: 1. The ſouls which went with him into Egypt, and came out of his loynes, and his ſons wives, and this number ariſes to threeſcore and ſix: 2. By numbring the whole Nation, *viz. Iacob*, the twelve Patriarchs, and *Iaſephs* two children, with their wives; ſo the number ariſes to 70. 3. By numbring all that appertained to *Iacobs* family, *viz.* his foure wives, and *Iudahs* two ſons, whom God ſlew in Canaan, and *Iacob* himſelf left out; and ſo the number ariſes to 75. *Iun. paral. li. 1. par. 92.*

Chap. 47.

Onely the land of the Prieſts bought he not: for the Prieſts had, &c. ver.22. Therefore the exemption of Clerics is naturall, and of Divine right. *Bel. de Cler. li. 1. c. 29.*

Whether *Moſes* here treats of Prieſts, dealing in Church-affaires, or of the Kings Officers, or the Nobles and Princes of Egypt, it appeares not; for theſe are all promiſcuouſly called by the ſame name, *Cohammin*, which ſignifies, as *Piſcator* ſayes, the chiefe Miniſter in ſome honourable office,

Iob

Iob 12. 19. Howſoever this exemption is not by Divine right, but by humane and poſitive law.

CHAP. 48.

And Iſrael ſtretched out his right hand, and laid it upon Ephraims, &c. ver. 14. Therefore *Iacob* prophecyed of a time when we ſhould be bleſſed with the ſigne of the Croſſe. *Bell. de Imag. li.* 2. *c.* 29.

This did not ſignifie the ſigne of the Croſſe, but the Tranſlation of the honour of the firſt-born to the younger brother; from *Manaſſes* to *Ephraim*.

The Angel which delivered me from all evil, bleſſe, &c. ver. 16. Therefore Saints and Angels are to be invocated, *Bel. de beat. Sanct. l.* 1. *c.* 19.

The Angel whom *Iacob* here invocated was Chriſt: and that which followes; *Let my name be named upon them*, is but thus much, let theſe two Lads *Ephraim* and *Manaſſes* be reckoned as my children.

CHAP. 49.

Dan ſhall be a ſerpent by the way, ver. 17. Therefore Antichriſt ſhall proceed from the Tribe of *Dan*, *Bel. de Rom. pont. l.* 3. *c.* 12.

Iacob ſpeaks not here, nor propheſies of Antichriſt; but either of *Sampſon* as the Jews, and *Bellarmine* elſewhere accords ſo: or of the ſubtlety of this whole Tribe.

CHAP. 50.

They buried him in the cave of the field of Machpelah, which Abraham bought with the field for a poſſeſſion of a burying place, of Ephron the Hittite, before Mamre, ver. 13. Therefore in Scripture are many things which ſeeme contrary. *Bel.*

Acts 7. 16. Seemes to oppoſe this, where it is ſaid thus: *And were carried over into Sichem, and laid in the Sepulcher that Abraham bought for a ſumme of Money of the ſons of Emor the father of Sichem.*

Martinus Cantamptenſis reconciles theſe places thus:

Ioseph and three others were buryed in *Sichem*; *Iacob* in *Hebron*.

Which Abraham bought: It is *Abrahami*, in the Genitive case; and then it is thus to be understood, Which *Abrahams* nephew, or grand-child, *viz. Iacob*, bought.

Lyranus, *Cajetanus*, *Pererius*, and *Lorinus* thus: *Ephrons* Father of whom *Abraham* bought had two names: One *Seor*, so called in *Gen.* 23.8. and *Hemor*, so called here.

Beza thus: *Iacobs* name ought to be here in stead of *Abrahams*: *Abraham* being put into this text by some unskilfull pen, as *Mat.* 27.9. *Zacharie* for *Ieremie*.

Iunius paral. lib. 1. *par.* 92. thus: Part of the Fathers were buryed at *Sichem*, part at *Hebron*.

Exodus, CHAP. I.

BEcause *the Midwives feared God, that he made them houses*, *ver.* 21. Therefore a man without faith, by speciall help, yea and without that too, may doe a perfect morall good work, if no tentation hinders. *Bel. de gr. & lib. arb. li.* 5. *cap.* 9.

Them.] He made them houses: *Them* Originally is of the Masculine gender, and therefore ought rather to be understood of the Israelites, then of the Midwives: *q. d.* By the Midwives piety God gave them an happy posterity: Or, if it be to be referred to the Midwives, it is not denyed, but their work, not lying to *Pharaoh*, but preserving the children, was good, and God rewarded it; Good it was, not onely in respect of the outward act, and materially, but also in respect of the fountaine, and formally: It was a fruit of faith: The Text sayes no lesse, *They feared God*, therefore they had faith, and speciall assistance.

CHAP. 2.

And she brought forth another son, and called his name Elihu, *ver.* 22. Therefore the Hebrew Text is corrupted. *Bell. de ver. Dei, l.* 2. *c.* 2.

No, the Hebrew Text is pure, and so is our Translation follow-

following that Text; the Latine books are they that are corrupted: *Cajetan* himſelfe upon this place witneſſeth, that this whole relation of *Moſes* his ſecond ſon is ſuperfluous, and they of *Lovaine* have noted it with a black coale.

CHAP. 3.

Put off thy ſhoes from off thy feet, for the place whereon thou ſtandeſt is holy ground, ver. 5. Therefore the images of Chriſt and Saints may be truly worſhipped. *Bel. de imag. San. l.* 2. *c.* 12.

The depoſition of his ſhooes, was to teach us either 1. That we ſhould outwardly teſtifie the purity of Religion in our hearts, by the nudity or nakedneſſe of our feet; or 2. that we ſhould come to the ſervice of God with an abdication of all worldly cares.

The ground is ſaid to be holy, not for any inherent quality in the ground, but for the gracious preſence of God, and his revelation of himſelfe there; his vaniſhing or abſence from that place, the holineſſe of that place alſo vaniſhes.

CHAP. 4.

They will not beleeve me, neither hearken to my voice, ver. 1. Therefore Miracles are neceſſary. *Bel. de not. Eccleſ. l.* 4. *c.* 14.

Miracles were, but are not neceſſary: For we are not to perſwade belief to a new faith, or of an extraordinary Miſſion.

Then Zipporah took a ſharp ſtone, and cut off the fore-skin of her ſon, ver. 25. Therefore it is lawfull for Laicks to baptize. *Bell. de Bap. l.* 1. *c.* 7.

There is no command in the Scripture of the perſon that ought to circumciſe; and therefore there is not the ſame reaſon for it and Baptiſme: Beſides, this deed of *Zipporah* was extraordinary, and therefore not argumentative: Haply it was not lawfull for her to doe it by order, though ſhe did it by occaſion.

CHAP. 12.

With your loines girt, ver. 11. Therefore ſingle life is right-

ly annexed to holy Order by Right Apoſtolicall. *Bel. de Cler. lib.1.c.19.*

This girding of their loins was not a ſignification of fleſhly abſtinence, but a memoriall of a haſty departure.

Howſoever the New Teſtament requires not any ſuch ceremoniall and figurative ſignifications, as the Old Teſtament did.

Chap. 13.

And thou ſhalt ſhew thy ſon in that day, ſaying, ver. 8. Therefore the Jews uſed Tradition rather then Scripture. *Bel. de verb. Dei, l.4.c.4.*

The Childrens Queſtions, and the Fathers Anſwers were equally out of the Scriptures.

And Moſes took the bones of Joſeph with him, ver.19. Therefore the reliques of Saints are to be worſhipped. *Bel. de reliq. San. li.2.c.3.*

Joſeph did Prophetically command the tranſportation of his bones, not ſuperſtitiouſly; and it was both to expreſſe his owne, and to invite his ſucceſſors to the ſame faith.

Moſes did tranſport his bones, not to adore them, but to bury them.

Chap. 18.

The hard Cauſes they brought unto Moſes, ver.26. Therefore the Biſhop of Rome is the Judge of the true ſenſe of Scripture. *Bel. de verb. Dei interp. l.3.c.4.*

Theſe hard Cauſes here ſpoken of, were meerly Civill affaires: and this inference would with ſome ſhew follow from *Aaron* the High Prieſt, who had nothing or little to do in this judicature; from *Moſes* it cannot.

Chap. 19.

Come not neere your wives, ver.15. Therefore the vow of Continence is rightly to be annexed to holy Orders. *Bell. de Cler. li.1.c.19.*

From a particular to an univerſall is no argumentation; nor may a neceſſary Obſervation in the New Teſtament be inferred from a Ceremoniall Inſtitution in the Old Teſtament.

We

We muſt alwayes abſtain from concupiſcence, not ſimple, but that which is corrupt; that commands not, but is commanded; this is not commanded, but commands: and the Interlinear gloſſe to this word *Wives*, adds *Civill*, and from Carnall concupiſcence with them.

Chap. 20.

Thou ſhalt have none other Gods before me, ver. 3. Therefore man hath free will in Morals. *Bel. de Grat. & lib. arbitr. l.* 1. *c.* 18.

Commandements do not teach us what we can do by the ſtrength of our free will, but 1. what we ought to do; 2. they warne us of our weakneſſe; 3. they are inſtruments which God uſes for our converſion; 4. they are the rule of our lives.

Viſiting the iniquities of the Fathers upon the children, ver. 5. Therefore the Scriptures ſeeme contrary. *Bel. de verb. Dei. l.* 3. *c.* 1.

This place ſeems contrary to *Ezek.* 18. where God ſaith, *The ſon ſhall not beare the iniquity of the father*: But there God ſpeaks abſolutely that he will puniſh every man for his own proper ſins: here conditionally, if the children walke in their fathers ſins: here of children by ſinfull imputation; there of children by naturall propagation.

Chap. 25.

Thou ſhalt make two Cherubims of gold, ver. 18. Therefore Images of God are not prohibited. *Bel. de Reliq. San. l.* 2. *c.* 8. Therefore the Images of Chriſt and of the Saints may be worſhipped. *Bel. ibid. c.* 12.

1. Not the Eſſence, but the Office and Reverence of Angells were ſet out by theſe Cherubims. 2. This was done by Gods ſpecial command. 3. Theſe Cherubims were never ſeen of the people, much leſſe were they worſhipped: for they were within the Holy of Holies, and hither onely came the high Prieſt, and he but once the yeer. 4. This Pædagogie was for the child-hood of their Church, it appertaines not to the fullneſſe of ours. *Galat.* 3. 4. and 5. There is not the ſame reaſon of God and Angels.

CHAP. 28.

And thou ſhalt put in the breaſt-plate of judgement Vrim and Thummim, ver. 30. Therefore the chiefe Biſhop teaching the whole Church cannot erre in any point of faith. *Bel. de Rom. pont. l.* 4. *c.* 3.

What Vrim and Thummim ſignifies, it is not agreed upon: *Vatablus* ſaith they ſignifie Illumination and Perfection: *Arias Montanus* ſaith, they were two precious Stones given by Almighty God: *Ioſephus* ſaith, they were twelve precious Stones, wherein were written the Names of the twelve Tribes: nor doth S. *Auſtin* diſſent herefrom: But be it granted they ſignifie what *Bellarmine* will have them, yet it doth not follow, that therefore the high Prieſt could not erre, but that they ſhould not erre.

CHAP. 30.

Thou ſhalt make it an oyle of holy oyntment, ver. 25. Therefore Chriſme is requiſite in confirmation. *Bel. de Confir. l.* 2. *c.* 8.

This oyle prefigured not Chriſme, but the ſpirituall unction of Chriſt and his ſervants, with the gifts of the Holy Ghoſt.

CHAP. 31.

See, I have called by name Beſaleel, ver. 2. Therefore it is lawfull to make the Image of God: *Bel. de Reliq. Sanct. l.* 1 *c.* 7.

This inference would follow right, therefore the art of painting is lawfull: but the other doth not; Therefore it is lawfull to make Images of God; for this is beyond the skill of the tradeſman, and the limits of his trade.

CHAP. 32.

Remember Abraham, Iſaac, and Iſrael, &c. ver. 13. Therefore Saints are to be invocated. *Bel. de Sanct. beat. l.* 1. *c.* 19.

Not ſo, but ſo, Therefore God may be remembred of that Covenant and Promiſe which he hath made to our fore-fathers to bleſſe us their poſterity, and that is all here *Moſes* doth; he prayes not himſelf, nor teaches us to pray to *Abraham,*

ham, Isaac, or *Iacob,* or any other, save God alone.

If thou wilt forgive this sin, if not, blot my name, &c. ver. 32. Therefore a man may fall from grace. *Bel.*

Moses herein more expresses his charity, then his desire, and his desire is herein conditionall, not simple.

CHAP. 33.

And thou shalt see my back parts. ver. 23. Therefore, &c. see *Gen.*28.13.

CHAP. 40.

And thou shalt take the anoynting oyle, and anoint the Tabernacle, &c. v. 9. Therefore, &c. see *Gen.*28.18.

Leviticus, CHAP. 4.

*AND the Priest shall make an atonement for his sin, &c. ver.*35. Therefore.

These Sacrifices were not the Satisfaction, but Types only of that Satisfaction which Christ should make: They did not by themselves, or for their own worth expiate the sinnes of the offerers, but only as they referred to that supreme Sacrifice, which Christ would offer.

CHAP. 5.

*Let him confesse that he hath sinned in that thing, ver.*5. Therefore Auricular confession is necessary. *Bel. de pœn. l.* 3. *cap.*3.

This confession was not of all sins, nor Auricular, at least, not popishly Auricular, but onely of some one sin, for the expiating of which he was to sacrifice according to the law. This confession was that lawfull kinde of confession, which is made to pastours of those things which trouble and scruple the conscience.

CHAP. 12.

*She shall not come into the Sanctuary, untill the dayes of her Purifying be fulfilled. ver.*4. Therefore there is a Purgatory. *Bel.*

This

This Purification was a Type of that Purification which ſhould be made by Chriſt, and not of any by purgatory fire, which is not yet in being.

CHAP. 16.

And there ſhall be no man in the tabernacle of the, &c. ver. 17. Therefore all things in the Maſſe are not neceſſarily to be pronounced with a loud voice. *Bel. de Miſſ. l.* 2. *c.* 12.

By this the people were admoniſhed that every part of our Salvation is from Gods mercy only; There, and there only is our Salvation included, for in this Iudaicall ſhadow, we ſee the ſinner excluded from the very ſight of any remedy.

CHAP. 27.

No devoted thing ſhall be ſold or redeemed. ver. 28. Therefore exemption of clerics is of Divine law. *Bel. de cler. l.* 1. *c.* 29.

This place onely ſhewes that whatſoever was once conſecrated, or ſet apart to Gods ſervice, was for ever holy to the Lord. See more fully *Mat.* 23. 17.

Numbers, CHAP. 3.

THou ſhalt give the Levites unto Aaron and his ſons. ver. 9. Therefore the Clergy are free from the Secular power. *Bel. de Cler. l.* 1 *c.* 20.

The Levites are ſubjected to *Aaron* in reſpect of the prieſtly, and Miniſteriall Function; they are not exempted from obedience to the Civill Magiſtrate, as they are Subjects.

CHAP. 5.

They ſhall confeſſe their ſins, ver. 7. Therefore Auricular confeſſion is neceſſary. *Bel. l.* 3. *de pœn. c.* 3.

This, as was ſaid before, *Levit.* 5. 5. doth not intend Auricular confeſſion, and there cannot be any farther inference drawn from hence, but either that confeſſion to God is ſimply and abſolutely neceſſary: or, that publick confeſſion in th

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face of the Church for Redemption of Scandall, or private confeſſion to our Neighbour for counſell to eaſe, or for Reconciliation to appeaſe him, is lawfull and neceſſary by the neceſſity of precept, but neither by the neceſſity of means or merit.

This water that cauſeth the curſe ſhall go into, &c. ver. 22. Therefore we do well to uſe holy water, holy oyle, and other hallowed things to prodnce ſupernaturall effects. *Bell. de cult. Sanct. l.* 3 *c.* 7.

This was a Divine inſtitution, and onely for a time: from whence to found a humane and perpetuall inſtitution is neither good Logique nor Reaſon.

Chap. 6.

When Man or Woman ſhall ſeparate themſelves to vow, &c. ver. 2. Therefore there was an expreſſion of a Religious life in the law of *Moſes. Bell. de mon. lib.* 2. *cap.* 5.

Nazarites neither were Monkes, nor had any thing like to Monks, for 1. Nazarites abſtained from wine, *v.* 3. their haire grew, *v.* 5. they might marry, they did not forſake their goods. *Iud.* 14. and their vow had an end, *ver.* 13. *hujus capitis.*

Chap. 7.

Both of them full of fine flower mingled with oyle. ver. 19. Therefore Churches ought to be conſecrated with many Ceremonies. *Bel. &c.*

Chap. 14.

I have pardoned according to thy word: But as truely. &c. ver. 20, 21, 22, 23. Therefore the fault forgiven the puniſhment remaineth. *Bel. de pœn. l.* 4. *c.* 2.

Pardoned] This word here doth not ſignifie a ſpirituall reconciliation, but a mittigation of Temporall paine, viz. of a totall deſtruction.

Or thus: Puniſhment reſpects either diſtributive juſtice, which is caſtigatorie, or vindicatorie, or commutative juſtice, and this is called puniſhment ſatisfactory.

The caſtigatory puniſhment ſometimes remaines, never

the Satisfactorie, or the Vindicatorie, the ſin once pardoned.

Becauſe ye are turned away from the Lord, ver. 43. Therefore Man hath free-will in Morals. *Bell. de grat. & lib. arb. lib.* 5. *cap.* 20.

God doth worthily and juſtly complaine of Man, though he cannot but doe ill, becauſe he is ſo bad by his own fault, and hæreditary impiety.

Man conſidered in the ſtate of 1. Integrity, 2. Regeneration, 3. Glorification, hath free-will even in ſupernaturals and acts of grace; Man conſidered in the ſtate of Defection, hath a corrupted and imperfect free-will in Naturals and Morals. Free-will is either 1. Remote, which is a conſequent of the matter, as there is power in the body to ſee, before the ſoule be infuſed; or 2. Neare, which is a conſequent of the forme; and ſuch power is in Man, having received a ſoule, to ſee.

Man not Regenerate hath not a Propinque, but onely a Remote power to good; and this power in ſuch a man is meerly paſſive: and in the firſt act and moment of his converſion, he is onely as a ſubject, in which the holy Ghoſt doth work; afterwards as an inſtrument, by which the holy Ghoſt doth work.

Chap. 19.

He ſhall take of the aſhes of the burnt heifer, &c. verſe 17. Therefore to effect and ſignifie ſupernaturall effects, we doe well to uſe water, oyle, and other ſuch conſecrated things. *Bel. de cult. Sanct. l.* 3. *c.* 7.

This appertained unto the Law, it doth not appertain unto the Goſpel.

Chap. 20.

Why have ye brought the congregation of the Lord, &c. v. 4. Therefore the true Church is viſible. *Bel. de Eccl. mil. l.* 3. *c.* 12.

This Church was a true Church, and viſible; but this was not the Catholique Church: The true Catholique Church is ever viſible in reſpect of it ſelfe; but it is ſometimes inviſible in reſpect of us.

In

In a word, in reſpect of the outward forme, 1. Every particular Church may faile, and be inviſible; 2. The Church is not ever tyed to one and the ſame place; 3. The Church doth ſometime conſiſt, not of many, but of few, and thoſe too obſcure members.

Becauſe ye beleeved me not, ye ſhall not, &c. ver. 12. Therefore the fault remitted, the puniſhment often remaineth. *Bel. de pœnit. li.* 4. *c.* 2.

This was not a puniſhment Satisfactorie, but onely Caſtigatorie and Exemplar.

CHAP. 21.

And Moſes made a ſerpent of braſſe. &c. ver. 9. Therefore the Images of Chriſt and of Saints may be worſhipped. *Bel. de reliq. Sanct. li.* 2 *c.* 12.

This is altogether inconſequent hence; for this Image was not ſet up by Humane, but Divine Authority; not to be worſhipped, but to be looked upon; not for it ſelfe, but for ſome other end; as it was a Sacramentall Symbol.

The cure it wrought was not from any vertue inherent in it ſelfe, but from the will and inſtitution of God.

CHAP. 22.

And he ſaw the Angel, he worſhipped him. ver. 31. Therefore ſome worſhip more then Civill and meerly Humane is due to Angells, Saints, and holy things. *Bel. de Sanct. beat. l.* 1. *c.* 13.

With what kind of worſhip *Balaam* worſhipped this Angel, admitting he were but an Angel, is not here expreſſed: *Arias* and *Pagnine* tranſlate it by Inclination and Incurvation; and thereupon followes that diſtinction: Adoration is two-fold, 1. Corporall, which is tyed to certain times, places, and things, when, and where the dignity of the thing preſents it ſelfe to our ſight; as the King in his Court: and ſuch a kind of worſhip may be yeelded to Saints and Angels. 2. Spirituall, which is due at all times, in all places, from all things, ſubjecting the body ſo well as the ſpule; and this is not to be given to any but to God.

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CHAP. 27.

And he ſhall ſtand before Eleazar the Prieſt, &c. ver. 21. Therefore the Pope hath power over Kings & Princes. *Bel.*

Whether the words, *At his word they ſhall goe out, and at his word they ſhall come in*, be to be referred to *Moſes* or *Eleazar*, is a queſtion: However, the Pope hath not any power, directly or indirectly, to diſpoſe of the temporall affairs of Princes, whether they be good, or whether they be bad: if good, they are Gods bleſſings to a people; if they are bad, they are Gods ſcourges: They may be reproved with the ſword of the mouth; they may not be reſiſted with the mouth of the ſword: S. *Peter* had the keyes of heaven, not of earth given him; that he might play the ſhepherd, and feed Chriſts ſheep, not the butcher, and kill Chriſts lambs.

CHAP. 30.

If a woman vow a vow unto the Lord, ver. 3. Therefore vows are parts of Gods worſhip. *Bel. de Monar. l.* 2. *c.* 16.

A Vow of it ſelfe is no part of Gods worſhip, but it tends to Gods worſhip: In it ſelfe it is no Act of Religion, but an inſtrument and means pertaining to a Religious Act.

See *Gen.* 28. 20.

Deuteronomie, CHAP. 8.

TO humble thee, and to prove thee, and to know, &c. ver. 2. Therefore man hath free-will in Morals. *Bel. de grat. & lib. arb. l.* 5. *c.* 20.

God is ſaid here to tempt them, that he might know; by an Anthropopathie, not that he might learne things he did not know before, but that he might make manifeſt things occult. See more *Numb.* 14. 43.

CHAP. 12.

All the choice vows which you vow unto the Lord, ver. 11. Therefore vows are part of Gods worſhip. *Bel. de mon. l.* 2. *c.* 16.

Theſe

Theſe were commanded Vows, and a part of the Ceremonials amongſt the Jews; not ſo to us. See *Gen.* 28.20.

Chap. 13.

The Lord your God tempteth you. ver. 3. *Vide ſupra, c.* 8. *v.* 2.

Chap. 16.

Three times in the yeere, in the place which he ſhall chooſe, ver. 16. Therefore Pilgrimages to Temples and other holy places are to be made. *Bell: de cul. Sanct. l.* 3. *c.* 8.

There is much difference betwixt Pilgrimages commanded by God, and Pilgrimages ſuperſtitiouſly invented by man: betwixt that time, wherein it was lawfull to offer ſacrifices in one place onely, and this time, wherein it is lawful to worſhip God every where.

Chap. 17.

And thou ſhalt doe according, &c. ver. 10. Therefore the chiefe Biſhop is the Judge of the true ſenſe of Scripture, and of all controverſies. *Bell. de interp. verb. Dei, l.* 2. *c.* 4. *& de Rom. pont. l.* 4. *c.* 1.

Theſe words are not ſpoken onely of the High Prieſt, but alſo of the inferiour Prieſts, yea, and of all the Politicall and Civill Judges too; not onely of Cauſes Eccleſiaſticall, but of Civil and Criminall; betwixt Bloud and Bloud, Cauſe & Cauſe: Nor yet is the chiefe judgement in theſe things attributed to the Prieſts and the reſt, ſimply and abſolutely, but onely in this reſpect, If they teach according to the Law of God.

The internall Judge of Scripture is the Spirit; the externall Magiſteriall and Judiciall is the Scripture it ſelfe; the externall Miniſteriall and Inſtrumentall is the Church, not the Biſhop of Rome.

By the Church here I underſtand the practice of the Church, the Decrees of Councels, the Expoſitions of Fathers.

And yet in this reſpect, the Church doth but ſhew, not

judge the Scripture; the Church doth not give authority to it, onely it declares the authority of it.

The man that will doe presumptuously, and will not harken to the Priest, &c. ver. 12. Therefore the Pope hath power to make Laws. *Bell: de Rom. Pont. l.* 4. *c.* 16.

He doth not here speak of making new Laws, but of interpreting old Laws; and of this look before, *ver.* 10. I adde, Laws are two-fold, either 1 Ecclesiasticall; and they either 1. such as concerne the doctrine of faith, and manners; and these are not humane Constitutions, but divine Injunctions; and doe therefore bind the conscience in the particular things themselves: or 2. such as concerne the externall rites and customes of the Church, for the conserving of order; Or 2. Politicall, which concerne the Common-wealth; and these too bind the conscience in the generall, not in the speciall; not in the things commanded, but the end. By Gods generall precept we are bound to obey the Magistrates, not by vertue of that particular law in the thing commanded, but for the profit and honesty of that Law.

Chap. 24.

That he may sleep in his own raiment, and blesse thee; and it shall be righteousnesse unto thee before the Lord thy God, ver. 13. Therefore we are justified by good works. *Bel.*

This appertaines to the righteousnesse of the fact, not the person: *q. d.* If thou restore to thy neighbour his pledge, which he cannot be well without; God will approve this fact of thine as a righteous and holy work; and will reward thee with those large blessings which he hath promised in his Word.

Chap. 25.

He shall be beaten according to his fault, ver. 2. Therefore by a spontaneous susception of hard paines and labour is temporall punishment expiated. *Bell.*

This Text intends no such voluntary punishment religiously suscepted or undertaken, but inflicted by the Civil Magistrate.

Chap.

CHAP. 30.

That thou maieſt love the Lord thy God with all thy heart, and all thy ſoul; that thou maieſt live. ver. 6. Therefore our charity is perfect. *Bel. de juſtif. l.* 2. *c.*7. Therefore the law of God is poſſible. *ibid. l.*4. *c.*11.

This text ſpeaks not of the perfection of degrees, but of the perfection of parts. *i.e.* as integrity is oppoſed to hypocriſie, the faithfull do love God with their whole heart, but not with the whole of their heart.

The Commandement which I command thee, is not far off, &c. but, &c. that thou mayeſt do it. ver. 11,12,13,14. Therefore man hath free will, and may fulfill the law of God. *Bel. de Grat. & l. arbit. l.*05. *c.*20.

Moſes ſpeaks not here of the Doctrine of the Law, without the conſideration of the Goſpel; for the Law it ſelf, and in it ſelf, exceeds all our ſtrength; *Moſes* then here ſpeaks of that Doctrine of his which he had propoſed to the Jews, and that was, not the Law alone, but the Goſpel alſo of Chriſt to come, who for us fulfilled the Law, and this he doth apertly, in promiſes, and opertly in types.

Others ſay, *Moſes* treats not here of power to fullfill the Law, but of power to know and underſtand the Law.

See, I have ſet before thee this day good and evil, life and death: ver. 15. Therefore man hath free will. *Bel. de Grat. & lib. arbit. l.*5. *c.*23.

Moſes here ſpeakes to the Jews as in the State of Grace, not as in the State of Sin; not that all the Jewes were ſo Actually, but that he ſo judged of the all charitably: And in that he adviſes them who were in the ſtate of ſin to chooſe good, he doth not thereby attribute to them that ſtrength without grace, but onely hereby teaches them what they ought, and which is the beſt to chooſe, that if they would not chooſe it, they might be rendred inexcuſable; their choice was free in reſpect of the thing offered, but not in reſpect of them to whom it was offered, who of themſelves could chooſe nothing

thing but that which was evil, see more *Num.* 14.34.

CHAP. 32.

Aske thy Father, and he will tell thee. ver. 7. see *Exod.* 13.8.

He will revenge the blood of his servants. ver. 43. Therefore the unhappy perishing of them who oppose the Church is a note of the Church. *Bel. de notis Eccl. l.*4.*c.*17.

This is to be understood of certaine speciall enemies of that Church, not of all the Churches enemies.

CHAP. 34.

*And he buried him in a valley in the land of Moab. ver.*6. Therefore the Reliques of the Saints are to be worshipped. *Bel. de reliq. Sanct. l.*4.*c.*3.

Hence may be concluded the Honour of his Buriall, not the worship of his Reliques.

Joshua, CHAP. 5.

IOshua *fell on his face to the earth, and did worship. ver.* 14. Therefore some kinde of worship more then civil is due to Angels, Saints, and men. *Bel. de Sanct. beat. l.* 1.*c.*13.

This Angel was Christ, the Prince of the Hosts of God.

The Place whereon thou standest is holy. ver. 15. see *Exod.* 2.5.

CHAP. 11.

He left nothing undone of all that the Lord commanded. ver. 15. Therefore the Law of God is possible. *Bel. de just. l.*4.*c.*11.

Joshua is commended in these words for his perfect observation of the civil, not the morall precepts, *viz.* of slaying the Kings of Canaan, and taking their Cities.

CHAP. 24.

*Choose ye this day whom ye will serve. ver.*15. see *Deut.*30. 15.

Iudges,

Judges, CHAP. 6.

WHere are all his miracles which our father told us? *ver.* 13. Therefore the Jews uſed Tradition, &c. See *Exod* 13.8.

CHAP. 13.

If thou wilt offer a burnt-offering, thou muſt offer it unto the Lord. ver. 16. Therefore Laics may baptize. *Bel. de bap. l.* 1. *cap.* 7.

There is not the ſame reaſon for oblations and Baptiſme; beſides, this act was extraordinary, and at the particular and ſpeciall command of an Angel.

Ruth, CHAP. I.

THe Lord deale kindly, *as you have dealt with the dead.* 8. Therefore there is a purgatory. *Bel.*

They dealt kindly with the dead, in that they did not marry others after, and in that they honoured their remembrance with mourning: alſo they held and withheld *Naomi* as their mother, and performed to her all filiall obedience and love, *Toſtatus in Ruth* 1.11.

I *Sam.* CHAP. I.

AND he went up out of his City to worſhip. *ver.* 3. See *Deut.* 16.16.

CHAP. 2.

He bringeth down to the Grave, and bringeth up. ver. 6. Therefore there is a Purgatory. *Bel.*

The word *Sheol* here ſignifies the Grave, not Hell, ſuch a place there is; much leſſe Purgatory, becauſe there is no ſuch place, See *Gen.* 37.35.

I will cut off thine arme, and the arme of thy Fathers houſe. ver. 31. Therefore, after *Aarons* Prieſt-hood, there muſt ſucceed a new prieſt-hood, *Bel. de miſſa. lib.* 1. *cap.* 9.

This prophecy was fullfilled partly in *Samuels* succeſſion, partly in the Ejection of *Abiathar*, and ſubſtitution of *Zadoc.* 1 *Reg.*2.27. and proves nothing for a popiſh prieſt-hood.

CHAP. 9.

Saul was a choice young man and goodly. ver. 2. Therefore the righteous are not equall. *Bel. de juſt. lib.*3 *cap.*16.

Saul is ſaid to be choſen, not to eternall life, but to the kingdome; goodlier and better then the reſt; not in reſpect of ſpirituall graces, but the civil and heroicall vertues of his minde and body: nor was any perſon godlier then he. *i.e.* worthier of the kingdom. *Theodoret.*

Theſe words witneſſe not the graces of his ſoul, but the beauty and magnitude of his body, *Procopius.*

CHAP. 21.

*If the young men have kept themſelves at leaſt from women, ver.*4. Therefore ſingle life is rightly adjoyned to holy orders, *Bel. de cler. lib.*1.*cap.*19.

The prieſts of the old Teſtament did repreſent Chriſt in Figure, and Miniſtery, the Miniſters of the new Teſtament repreſent Chriſt in Miniſtry onely: They of the old were not tied to ſingle life, but onely abſtained from their wives when they offered Sacrifices: and this being but a ceremoniall right of the old Teſtament, it cannot inferre a perpetuall obſervation.

Beſides, *Bellarmine* confeſſes that ſingle life is not annexed to holy orders by Divine, but onely apoſtolicall law. *l.*1.*c.*8. and I am confident, marriage of Prieſts was not prohibited untill the yeer 380.

Beſides, that Apoſtolicall Law he ſpeaks of concerns all men, not prieſts onely, and gives every man not onely power, but alſo a neceſſity to marry, if he have not the gift of continencie, and ſo doth *Bellarmine* confound promiſe and precept. 1 *Cor.*7.

CHAP. 28.

And Samuel ſaid to Saul, verſe 15. Therefore the Soules of

of Saints were not in heaven before Chriſts Aſcenſion. *Bel. de an. Chri. l. 4. c. 11.*

The Scripture here ſpeaks according to *Sauls* or the witches opinion: they thought this was *Samuel* truely, yet it was *Samuel* but repreſentatively; it may be it was the devil in *Samuels* ſeeming garment.

CHAP. 31.

And they took their bones and buried them, &c. and faſted ſeven dayes, verſe 13. Therefore there is a purgatory, *Bel. de purg. l. 1. c. 3.*

They faſted, not thereby to help *Sauls* and his ſons ſoules, but in that generall calamity, to teſtifie their own ſorrow and compaſſion.

2 *Sam.* CHAP. I.

And they mourned and wept, and faſted untill even for Saul, verſe 12. Therefore there is a purgatory, *Bel: l. 1. c. 3. de purg.* See 1 *Sam.* 31. 13.

CHAP. 3.

And the King lift up his voice and wept at the grave of Abner, verſe 32. Therefore there is a purgatory.

David by this mourning ſought to purge and cleare himſelf from all jealouſie and ſuperſtition, that the people might have of his having a hand in the ſlaughter of *Abner*, as appeares, *verſe* 37. ſo that this mourning and faſting of King *Davids*, was, if any way Religious, yet moſtly politicall.

CHAP. 12.

Howbeit, becauſe by this &c, the child that is born unto thee ſhall dye, verſe 14. Therefore the fault remitted, the puniſhment remaineth, *Bel: de pœn: lib. 4. cap. 2.*

This was not a puniſhment of ſatisfaction and revenge, but of caſtigation, probation, and example: the ſin was remitted ſpiritually to reconciliation, the ſin was retained temporally for his Humiliation.

CHAP. 24.

Chuſe thee one of them that I may do it unto thee, verſe 12. See *chap.*12.14.

1 *Kings.* CHAP. I.

AND Zadoc the prieſt took an horne of oyle out of the Tabernacle and anointed Solomon, verſe 39. Therefore the Pope hath power to create and make Kings, *Bel:*

Zadoc anointed *Solomon*, as the Maſter of Ceremonies, not as the authour of principalities: he did not by this annoynting give *Solomon* his Kingly power, but onely hereby declared that God had eſtabliſhed his kingdom, See *Num.*27.21.

CHAP. 4.

And Solomon ſpake 3000 *Proverbs, and his ſongs were, &c. verſe* 32. Therefore traditions are neceſſary, *Bel: de verb. Dei. l.*4.*c.*4.

All things that a Notarie writes are not Authenticall, but thoſe things that he writes by vertue of his office, as a Notarie: theſe writings of *Solomon* were not rules of faith and Religion, they were Aphoriſmes of Poſſicy and Phyſick.

CHAP. 6.

*And within the oracle he made two Cherubims. ver.*23. See *Exod*25.18.

CHAP. 7.

And beneath the Lions and Oxen were, &c. v. 29. Therefore Images are lawfull. *Bel. de reliq. San. l.*2.*c.*7.

Theſe whatſoever they were, were made for ornation and ornament, not for worſhip and adoration.

CHAP. 8.

And he ſtood and bleſſed all the congregation of Iſrael. ver. 55. Therefore the true Church is viſible. *Bel. de Eccl. milit. lib.*2.*cap.*7.

This

This Church was visible, but it was not Catholick; and that is the question betwixt Rome and the Church reformed: See *Num. cap.* 20. *ver.* 4

CHAP. 9.

I have hallowed this house which thou hast built. ver. 3. See *Mat.* 23. 17.

CHAP. 11.

His Wives turned away his heart after other gods. ver. 4. Therefore faith once had may be lost. *Bel. de Iustif: l.* 3. *c.* 14.

Arias gives it thus, they inclined his heart; to note, that for a time onely he offered an outward worship to Idols, not that his heart was wholly fallen from God; nor is it here said, he had no heart to God-ward, but onely thus much, his heart was not perfect, as was the heart of his father *David*: absolutely he was not turned from God, but comparatively he was.

CHAP. 13.

And when he was gone, a Lion met him by the way and slew him. ver. 24. Therefore the sin remitted, the punishment remaineth. *Bel. de pœnit. l.* 4. *c.* 2.

This death of the Prophet was not for satisfaction of his sin, nor yet was it the paine of punishment, but only for example and admonition. See 2 *Sam.* 12. 14. and *Num.* 14. 20.

CHAP. 14.

Thou hast not been as my servant David, who kept. ver. 8. Therefore the law of God is possible. *Bel. de. Iustif. l.* 4. *c.* 11.

David is here commended that he followed his God with all his heart, not that he never stept aside from the law, but that he was a sincere worshipper of God, and that he attained a certaine legall perfection in the sight of man.

CHAP. 15.

For Davids sake did the Lord his God give him a lamp. ver. 4. Therefore Saints are to be invocated. *Bel. de Sanct. beat. l.* 1. *c.* 19.

God did this for *Davids* sake. *i.e.* for the Covenants sake

which he made with *David*, not for *Davids* merits: See *Exod.*32.13.

CHAP. 18.

*And Obadiah fell on his face. ver.*7. Therefore ſome worſhip more then civill is due to holy things, Saints, and Angels. *Bel. de Sanct. beat. l.*1.*c.*13.

CHAP. 21.

I will not bring the evil in his dayes. ver. 29. Therefore by penance and hard labours may temporall puniſhment be expiated. *Bel. de pœn. l.*4.*c.*4.

The puniſhment was not taken away, but deferred.

CHAP. 22.

*I ſaw the Lord ſitting on his throne. ver.*19. See *Gen.*28.13.

I adde; Images are painted, either 1. for Hiſtory, Type, and Symbole ſake, thereby to repreſent, and this in regard of the Creator in himſelf, or in his effects, 2. for Religion ſake and thereby to worſhip.

To make Images of creatures, either to beautifie our Houſes, or to remember our Friends, or to diſtinguiſh our Coynes, or to repreſent ſome Acts to our eyes, is lawfull.

To paint God in himſelf, or in his effects, for Hiſtory, or Symbole ſake, unleſſe by Gods ſpeciall command, as the cherubims, is altogether unlawfull. To give Honour Analogicall, with, or Reductive to Divine worſhip, or more then meere civill and Humane, to any Image is altogether unlawfull.

2 *Kings.* CHAP. 1.

*HE was an hairie man, and girt with a girdle. &c. ver.*8. Therefore an Eremiticall life is holy, perfect, and acceptable to God. *Bel. de mon. l.*2.*c.*39.

This garment was happily the ſigne of ſome ſpeciall vocation, not ſurely the Eremiticall, nor is this to be drawn in example

ample for any to imitate, but ſuch as have the like extraordinary calling.

CHAP. 2.

*He went forth unto the ſpring of waters, and caſt in ſalt, ver.*21. Therefore we doe well to uſe oyle, water, and other conſecrated things to produce ſupernaturall effects. *Bel. de cult. Sanct. l.*3. *c.*7.

Extraordinary and miraculous acts are not to be imitated by any, but ſuch as have the like calling and gifts.

CHAP. 6.

*And the ſons of the Prophets ſaid unto Eliſha, &c. ver.*1. Therefore there was a ſhadow of Monachiſme in the Law of *Moſes. Bel. de Mon. l.*2. *c.*5.

The Church of the Jews had a two-fold religious ſtate; one Eccleſiaſticall, conſiſting of Prieſts and Levites, who taught the people in Synagogues; and one Scholaſticall, conſiſting of Doctors and Maſters in the Schooles, where they read Lectures: Amongſt theſe *Elizæus* was Preſident, as before him was *Elias*, and *Samuel*: Their Hearers or Auditors were called by one common name, Sons of the Prophets: Of theſe ſome were married, ſome were ſingle; ſo by Gift, not by Vow: Some were rich, ſome were poore; not ſuperſtitiouſly forſaking their wealth, but ſtudiouſly laying it out: Some lived in houſes, ſome in ſolitarie places; not wilfully, as Monkes, but neceſſarily, in time of Perſecution, as *Elias*.

CHAP. 11.

But Iehoiada the Prieſt commanded the Captains, &c. ver. 15. Therefore the Pope hath the chiefe temporall power indirectly. *Bel. de Rom. Pont. l.*5. *c.*8.

Indirectly indeed, but not by conſequence. This act of *Iehoiada* was not done by him, as a Prieſt, but as the Kings Uncle; nor did he doe it by himſelfe, but with the aſſociation of the Centurions, Levites, and Princes, 2 *Chron.*23. Nor was this done by him againſt the true and lawfull King, but an uſurper; nor yet for one whom he would ſet up, but for

for one to whom the Kingdome by right of inheritance belonged.

CHAP. 23.

They let his bones alone with the bones of the Prophet, v. 18. Therefore Reliques are to be worshipped. *Bel.*

The Bones and Reliques are to be had in account, and regarded with the honour of Dilection and fraternal society, not of Religion or Divine reverence. It is inhumane to dig them up for revenge; and it is ungodly to dig them up for superstition, when they have been religiously buryed.

1 *Chronicles.* CHAP. 29.

THe acts of David the King, first and last, behold they are written in the book of Samuel the Seer, and in the book of Nathan the Prophet, and in the book of Gad the Seer, ver. 29. Therefore many books of the Old Testament are lost. *Bell. de verb. Dei, l.*4. *c.*4.

These Books are not lost; for by the books of *Nathan* and *Gad* are intended the holy Historie of the first and second Books of *Samuel*, wherein all the acts of *David*, first and last, are recorded; and these books were composed, partly by *Samuel*, partly by *Nathan*, and partly by *Gad*.

2 *Chronicles.* CHAP. 6.

REmember the mercies of David thy servant, verse 42. Therefore Saints are to be invocated. *Bell. de sanct. beat. lib.* 1. *cap.* 19.

Remember the mercies of *David*, *i. e.* Remember thy mercies, or the promises of thy mercy made to *David*. *Vide* 1 *Reg.* 15. 4. *& Exod.* 32. 13.

CHAP. 9.

The rest of the acts of Solomon, are they not written in the book of Nathan the Prophet, and in the Propheſie of Ahijah the Shilonite, and in the visions of Iddo the Seer? ver. 29. Therefore many Books of the Old Testament are lost. *Bell. de verb. Dei, l.*4. *c.*4.

At

At no hand; for by the Propheſie of *Ahijah*, and the viſions of *Iddo* are underſtood the firſt Book of Kings, or as it is commonly called, The third Book of the Kings.

CHAP. 19.

Amaziah the chiefe Prieſt is over you in all matters of the Lord, ver. 11. Therefore the Pope is Judge of the true ſenſe of Scriptures and of all Controverſies. *Bel. de verb. Dei, lib.* 3. *cap.* 4.

Amazias haply was ſupreme in the execution of Eccleſiaſticall gifts amongſt men, and in judging Eccleſiaſticall cauſes, ſome of them at leaſt amongſt the Subjects; yet it doth not hence follow, that he or any one elſe was abſolutely the ſupreme Judge of Scripture: However it appears that the King was above the Prieſt, becauſe *Amaziah* had this office conferred upon him by *Iehoſhaphat*. *Vide Deut.* 17. 10, 12.

CHAP. 26.

He was leprous in his forehead, and they (the Prieſts) *thruſt him out from thence, ver.* 20. Therefore the Pope hath chiefe Temporall power indirectly. *Bel. de Rom. pont. l.* 5. *c.* 8.

Ioſephus in his 9. Book of Judaicall Antiquities, *Chap.* 11. ſayes, This is to be underſtood of the Prieſts words and advice, not of their force and violence. *Cajetan* upon this place ſayes, They exhorted him to make haſte away. *Arias* thus: They cauſed him to make haſt away, they did not expel him. He was ſtill King by right, though not in execution. *Vide* 2 *Reg.* 11. 15.

PSALME 7.

I Vdge me O Lord according to my righteouſneſſe, and according to the innocencie that is in me, ver. 8. Therefore the works of juſt men are not ſin, but righteouſneſſe. *Bel. de juſt. l.* 4. *c.* 15.

Righteouſneſſe legall is two-fold, 1. Of the perſon, which challenges a conformity to the Law in all things; and this

was never in any meere man. 2. Of the cauſe, which ſome particular perſon ſuſtaines and pleads; and ſuch a righteouſneſſe was in *David*; and of this he here ſpeaks.

Nor doth the Church of England ſay that the works of righteous men are ſimply ſinfull, and totally impure, but in ſome reſpect, and partially: Righteous in themſelves, as being done upon Gods command; ſinfull by accident, *viz.* ſome mixt imperfection.

Psal. 8.

Thou haſt made him little lower then the Angels, verſe 5. Therefore that rectitude which the firſt man had was a ſupernaturall gift. *Bel. de grat. primi hominis, l.* 1. *c.* 5, 9.

David wonders not that God equalled man to the Angels, in his firſt condition; but he wonders that now, man having made himſelfe ſo miſerable, God vouchſafes to look upon him with a fatherly love.

Principles are to be conſidered, either 1. Materially, as principles, or 2. Formally, as perfect principles.

Grace is to be conſidered either 1. as that grace in which man was created; or as that grace with which man was in his creation: the firſt was innate, and naturall; the ſecond was ſupperadded.

Our originall righteouſneſſe then is naturall, by way of redundance; as flowing from the perfection and certaine order of our created Principles; not as flowing from our ſpecificall Principles: not eſſentiall, but accidentall to thoſe Principles, ſuch as might be loſt, and yet naturall.

Our originall righteouſneſſe had ſupernaturall grace added to it in our Creation, and this ſuperadded was not yet our naturall rectitude in the firſt act, but in the ſecond: whence it follows, our originall righteouſneſſe cannot be ſeparated from all grace, yet it may be diſtinguiſhed from ſupernaturall grace. *Polan.*

Man had a velleity naturally from Principles of kinde; he had velleity to good, from the perfection of principles: the firſt we retaine; the ſecond we have loſt, by Gods juſtice to-

totally, but receive it again by Gods Grace inchoatively.

PSAL. 15.

Lord, who ſhall dwell &c? He that walketh, &c. ver. 1. 2. Therefore the righteouſneſſe whereby we are juſtified is inherent in us, *Bell.*

The righteouſneſſe of Chriſt imputed to us is the cauſe; and begun, inchoated and wrought in us is the ſigne of our juſtification.

PSAL. 16.

Thou wilt not leave my ſoul in hell, ver. 10. Therefore Chriſt did truely deſcend into hell. *Bel.*

There is no difference about the truth of Chriſts deſcent, but about the manner there is ſome, ſome think he deſcended virtually, ſome really, ſome ſay *Sheol*, שְׁאוֹל or *Iefernus*, ſignifies ſometimes the grave, where the body is buried: as *Gen.* 43. 38 ſometimes that place where the damned ſuffer eternall torments, ſometimes metonymically the inexpreſſible griefes of the ſoul, as 1 *Sam.* 2. and *Pſal.* 86. which it ſignifies here, it is not certainly agreed upon by all Divines: but certaine it is, *David* ſpeaks theſe words, not of himſelf, but of Chriſt, as Saint *Peter* repeats him and expounds him. *Act.* 2. the forme of this ſpeech though is worth the noting, for it is not ἐν ᾅδῃ, but εἰς ᾅδην, *q.d.* Thou wilt not give my ſoul into the poſſeſſion of Hell.

PSAL. 17.

Hear my righteouſneſſe O Lord, ver. 1. See *Pſal.* 7. 8.

PSAL. 19.

Their ſound went out into, ver. 4. Therefore the Hebrew text is corrupted, *Bel. de verb. Dei, l.* 2. *c.* 2.

The Hebrew word indeed ſignifies a line, but the Seventy (reſpecting the ſence) tranſlate it ſound; *Genebrard.* in *locum hunc, & S. Paul Rom.* 10. followes them.

Nothing can be hid from the heat thereof, ver. 6. Therefore ſufficient grace is given to every man. *Bel. de Grat. & lib. arbitr. l.* 1. *c.* 2.

He speaks not here of the heat of grace, but of the heat of the Sun, which enlightens and cherishes all things by his beams.

Who understands how often he offendeth? ver. 12. Therefore no man is certaine of his own righteousnesse, *Bell. de Justif. lib.* 3. *cap.* 5.

He doubts of and denies his own inherent righteousnesse, not Christs imputed righteousnesse.

To the objection here, I distinguish, 1. of a faithfull man, 2. of certainty; A faithfull man is considered either, 1. in a calme state: or 2. in a troubled state.

Certaine is either 1. such as excludes doubtfulnesse totally, *i.e.* according to parts and degrees, or 2. such as excludes doubtfullnesse tantally: *i.e.* such a doubtfullnesse as utterly roots up faith.

In a calme estate a faithfull man alwaies may be, sometimes is, certaine of his own righteousnesse and salvation: in a troubled and cloudy estate he may doubt, doubt very much, but never altogether totally and finally despaire of Gods mercy, he is sure then of Gods θέσιον, and purpose, though his own ἀνθρώπινον, doth not assent to Gods θεῖον,

Psal. 25.

All the wayes of the Lord are Mercy and Truth. ver. 10. Therefore sufficient grace for their salvation is given to all men. *Bel. de grat. & lib. Arbit. lib.* 2. *cap.* 5.

Sufficient grace is given to all men according to the outward means, *viz.* preaching the word, exhorting and commanding to beleeve, not according to the inward operation, *viz.* Application of the spirit,

Psal. 26.

Judge me O Lord according to mine Innocence. ver. 1. See *Psal.* 7. 8.

Psal. 28.

God is my Helper, and Defender. ver. 7. Therefore man hath

hath free will for pious and ſalutiferous meditations: *Bel. de Grat: & lib. Arbit. lib. 6. cap.* 10.

David ſpeaks not here of help of Grace in works of piety, but of help of deliverance in time of trouble.

PSAL. 41.

Bleſſed is the man that conſidereth the poor. ver. 1. Therefore good works are meritorious of eternall life. *Bel.*

It is not denied but he that is good to the poor, is bleſſed by God, and ſhall have heaven for his reward; yet not for the merit of his Beneficence, but the mercy of Gods promiſe.

However in this place, bleſſedneſſe ſignifies all kinde of happineſſe, eſpecially freedom from corporal evils, and a plenty of temporall happineſſe, as is plaine, *ver*, 1. 2.

PSAL. 44.

O God, we have heard with our ears, our fathers, ver. 1. Therefore the Jews uſed traditions rather then Scripture. *Bel. de Verb. Dei. l.* 4. *c.* 4. ſee *Exod:* 13. 8.

PSAL. 45.

Therefore God, thy God hath annoynted thee &c. ver. 7. Therefore the Soul of Chriſt was moſt full of wiſdom and grace from his firſt creation. *Bel. de ani. Chri. l.* 4. *c.* 2.

This unction was in reſpect of his perſon, not nature, *viz.* humane; Chriſts knowledge or wiſdom is two-fold, 1. Divine and increated; in this reſpect, Chriſt alwaies knew all things, 2. Humane and Created, and this again is either 1. in the word; ſo he alwaies ſees and knows all things, and this called infuſed knowledge, or 2. in the proper kind, whereby he ſees and knowes all things in themſelves, and this called acquired knowledge, and ſo Chriſt did not know all things, in their actuall exiſtence, but as he grew in yeers and grace.

In ſtead of thy fathers ſhall be thy children, &c. ver. 16. Therefore ſeculiar Princes are not the cheiftanes of the Church. *Bel. de Rom. pontif. l.* 1. *c.* 7.

This is a propeticall ſpeech, not onely of the Apoſtles, and

their ſucceſſors the Biſhops, but of all men who have given up their names to Chriſt, and have thereby obtained a Regall Prieſt-hood, and a Temporall as well as a Spirituall Principality.

PSAL. 48.

God will eſtabliſh it for ever, *ver.* 8. Therefore the viſible Church cannot faile, *Bel. de Eccl. l.* 3. *c.* 13.

The Prophet here ſpeaks of Jeruſalem in the letter, of the Church in the type: Jeruſalem is deſtroyed, but the Church ſhall never be deſtroyed; God hath eſtabliſhed it for ever, not any particular viſible Church, but the Catholick inviſible Church; See *Num.* 20. 4.

PSAL. 50.

Call upon me in the day of trouble, and I will deliver thee, *verſe* 15. Therefore prayer is a work of ſatisfaction. *Bell: de Pœn. l.* 4. *c.* 6.

We are delivered by our prayers, not for our prayers: here is promiſe, no merit.

PSAL. 51.

Thou ſhalt waſh me, and I ſhall be whiter then ſnow, *ver.* 7. Therefore that Righteouſneſſe whereby we appeare perfectly Righteous before God is inherent in us: *Bel. de juſtif. lib.* 2. *c.* 7.

That grace or righteouſneſſe whereby we appeare acceptable, and pleaſe God, is ſubjectively and fundamentally in God, in us objectively: in God it reſides, in us it is imputed; in us being juſtified, there is an habituall, and inherent grace, but that is by way of gift, and by the gift of God we pleaſe God, not by any ſtrength of our own.

Renew a right ſpirit within me, *ver.* 10. Therefore a man may fall from grace, *Bel.*

The Prophet deſires the renovation of Gods ſpirit, in reſpect of operation and ſenſe, not of exiſtence.

Faith is never loſt in reſpect of parts, but in reſpect of degrees: a child of God may fall for a time, but not finally and for ever: true faith may be a ſleep, but not dead.

Take not thy holy ſpirit from me, *ver.* 11. Therefore &c. See *ver.* 10.

It

It followes not; *David* prayes Gods ſpirit may not be taken away, therefore it may be taken away, *David* fears not the loſſe of ſeed, but of ſenſe.

PSAL. 66.

We went thorow fire and water, verſe 12. Therefore there is a purgatory, *Bell. de purg. lib.* 1. *cap.* 3.

The Prophet here ſpeaks of the afflictions of the living, whom God ſometimes delivers: not of any purgatory paines of the dead.

PSAL. 69.

Let them be blotted out of the book of the living, verſe 28. Therefore the faithfull may fall from grace, *Bel:*

The Prophet here prayes againſt the unfaithful and enemies of the Church, he ſpeaks not of the faithfull, what they may do: nor doth he ſpeak of the book of life eternall, but of the number of the living.

PSAL. 70.

Make haſt to help me O God, verſe 1. See *Pſal.* 28. 7.

PSAL. 76.

Vow and pay unto the Lord your God, verſe 11. Therefore vowes of bodily afflictions are to be offered to God. *Bel. de pœn. lib.* 4. *cap.* 6.

See *Gen.* 28. 20.

PSAL. 78.

That they ſhould make them known unto their children. verſe 5. Therefore the Jews more uſed tradition then Scripture, *Bel: de verb: Dei. lib.* 4. *cap.* 4.

See *Exod:* 13. 8. and *Geneſ:* 18. 19.

When he ſlew them, they ſought him &c. verſe 34. Therefore we are not juſtified by faith onely, *Bel. de Juſtif. l.* 2. *c.* 13.

The Prophet ſpeaks not here of the act of juſtification, but of invocation and humiliation; and it is one thing to come to God in the apprehenſion of Chriſts merits, another thing by invocation to beg Gods mercies, another thing by filiall feare to humble our ſelves: every comming to God doth not ſignifie juſtification.

PSAL.

PSAL. 83.

Fill their faces with ſhame, that they may ſeek thy name O Lord, verſe 16. Therefore faith alone juſtifies us not: *Bell. de Juſtif. l.* 2. *c.* 13.

To humble them, not to juſtifie them: *vide ſupra: pſ.* 78. 34.

PSAL. 91.

He ſhall give his Angels charge over thee to keep thee in, &c. verſe 11. Therefore the ſpirits of bleſſed men pray for us in particular. *Bel. de Sanct. beat. l.* 1. *c.* 18.

The Saints in heaven happily do pray for us in generall, but not in particular: For they know not our particular wants, the Angels onely, if either, have the charge of us, not the Saints.

PSAL. 99.

Worſhip his footſtoole, verſe 5. Therefore ſome worſhip more then Civill is due to holy things, Saints and Angels, *Bel. de Sanct. beat. lib.* 1. *c.* 13. Therefore the Images of Chriſt and Saints are rightly worſhipped: *Bel. de Reliq. Sanct. lib.* 2. *cap.* 12.

The originall is, at, or towards his footſtoole, See 2 *Reg.* 23. 18. and 1 *Reg.* 18. 7. and *Num.* 22. 31.

PSAL. 106.

And that was counted unto him for righteouſneſſe, ver. 31. Therefore we are juſtified by good works. *Bel.*

The Prophet here ſpeaks of the righteouſneſſe of the fact, not of the perſon; and of the reward of the perſon for that fact: This fact of *Phineas* was acknowledged by God to be a righteous fact; and *Phineas* was rewarded with the Prieſthood for it, but he was not juſtified in his perſon by it.

PSAL. 110.

Thou art a Prieſt for ever after the order of Melchiſedech, ver. 4. Therefore there is a ſacrifice of the Maſſe. *Bel. de Miſſ. l.* 1. *c.* 6. *Vide Heb.* 6. 29.

PSAL.

PSAL. 111.

The feare of the Lord is the beginning of wiſdome, verſ. 10. Therefore not Faith alone, but Feare alſo juſtifies us. *Bell. de Iuſtif. lib.* 1. *cap.* 13.

The Prophet here ſpeaks of wiſdome, not of juſtification. To the Objection thus: Faith is conſidered either 1. Largely, comprehending all things whatſoever, which declares a man already, or to be juſtified; or 2. Strictly, as raiſing a man from dejection: Faith alone doth it the later, not the former way.

PSAL. 119.

With my whole heart have I ſought thee, ver. 10. *I have run the paths of thy commandments, ver.* 32. Therefore the Law of God is poſſible. *Bel. de Iuſtif. l.* 4. *c.* 11.

Pagnine gives the laſt words thus: *I will run.* However, the Prophet here ſpeaks not of the fulfilling of Gods Law in the perfection of degrees, but of parts; *i. e.* of a ſerious and unfeigned deſire he had to obey God according to all his Commandments.

Open thou mine eyes, that I may, &c. ver. 18. *Give me underſtanding and I ſhall keep thy law, ver.* 34. Therefore the Scripture is obſcure. *Bel. de verb. Dei, l.* 3. *c.* 1.

The Prophet here ſpeaks not of a ſimple knowledge, which conſiſts onely in the underſtanding; but of a ſaving knowledge which renewes the will, and hath grace adjoyned with it.

I partake of all them that feare thee, ver. 63. Therefore the good works and prayers of the dead profit the living. *Bel.*

Pagnine tranſlates it thus: I am a companion of all them that feare thee: *i. e.* I joyne my ſelfe to the companie of them that feare thee.

I have done juſtice and judgement, ver. 121. *Vide Pſal.* 7. 8.

Make thy face to ſhine upon thy ſervant, ver. 135. *Vide v.* 34.

The Scripture is perſpicuous, 1. In it ſelfe, 2. To us, both in reſpect 1. Of the matter delivered, and 2. In the manner of delivery: ſo that we are not hindered by Age, Ignorance, or Negligence.

Psal. 149.

To binde their Kings in chaines, ver. 8. Therefore the Pope may depoſe Kings, *Bel.*

1 Theſe words are ſpoke of ſpirituall juriſdiction, 2 here is the laſt judgement intended, when the twelve Apoſtles ſitting upon twelve thrones ſhall judge the twelve tribes of Iſrael. See 1 *Chron.* 19. 11. *&* 2 *Reg.* 11. 15.

Proverbs. Chap. I.

THe feare of the Lord is the beginning of Wiſdome. ver. 7. Therefore faith alone juſtifies not, *Bel. de juſt. l.* 1. *c.* 13. He ſpeakes of wiſdome, not of Iuſtification. See *Pſal.* 111. 10.

Wiſdome cryeth without, ſhee uttereth her voice in the ſtreets, ver. 20. Therefore a ſufficiency is given to all men for ſalvation. *Bel. de grat. & lib. arbit. l.* 2. *c.* 5.

This is underſtood of the outward meanes, not of the inward motives. See *Pſal.* 25. 10.

Becauſe I have called, and ye have refuſed. ver. 24. Therefore man hath free will in pious and ſaveing actions. *Bel. de lib. arb. l.* 6. *c.* 10.

Theſe words cannot be underſtood of internall and effectuall vocation; for ſo a man cannot but come being called; but of externall and inſtrumentall vocation, ſo a man being called may not come: For though a man in the ſtate of ſinne hath freedome or liberty of will in things concerning the kingdome of darkneſſe; yet not in things concerning the kingdom of light: to refuſe grace we are proclive, and apt, and ready by nature corrupted, but not ſo to receive grace.

Chap. 9.

Wiſdome hath built her houſe, ſhe hath &c. ver. 1. 2. Therefore the Sacrifie of the Maſſe may be proved from the predictions of the Prophets: *Bel. de miſſa. lib.* 1. *cap.* 9.

By the houſe here is meant the Church: by Beaſts and mingled

mingled Wine eternall life, to which Christ, who is wisdom invites us by his maides, *i.e.* his Ministers.

By seven pillars are meant, not seven Sacraments, but the Doctors and Teachers of the Church, set out by the number or under the figure of 7. 7. being a number of perfection, and their minde are alwayes studious for the perfection of virtue.

Chap. 10.

Love covereth all sinnes, ver. 12. Therefore good works iustifie. *Bel.*

Love indeed covereth all sinnes; but thine neighbours, not thine own; and that before men onely, not before God: for there the blood of Jesus Christ onely covereth our sins.

Chap. 14.

The feare of the Lord is the fountaine of life, &c. ver. 17. Therefore faith onely doth not justifie, *Bel. de. Iustif. l.* 1. *c.* 13.

Feare is the fountaine of life, but otherwise then faith, faith receives remission of sinnes: feare declines the commission of sinnes: as in this text.

Chap. 16.

By mercy and truth iniquity is purged, ver. 6. Therefore God may be satisfied for the temporall punishment, when the sin is forgiven, *Bel. de pœn. l.* 4. *cap.* 8.

Iunius expounds it, by Gods mercy and truth, not mans, and this may be collected from the next verse: others understand it thus; by mercy and truth iniquity is purged; *i.e.* by a true exercising of mercy to the poor, calamities and temporall miseries are averted: yet not for the worth and merit of mans worh; but for the bounty and mercy of Gods promise.

Chap. 19.

He that hath pitty upon the poor, lendeth unto the Lord, ver. 17. Therefore the good works of righteous men are meritorious of eternal life: *Bel. de Iustif. l.* 5. *c.* 3.

Beneficence to the poor is here called a lending to the

Lord, not that it purchaſes eternal life, but obtain ſome remuneration, not yet by its own dignity, but Gods dignation.

CHAP. 20.

Who can ſay, my heart is cleane, I am pure from my ſinne? ver. 9. Therefore no man can be certaine of grace and righteouſneſſe, *Bel.*

True it is, no man can be ſure of righteouſneſſe inherent, but of imputed he may; of abſolute he cannot, but he may be of comparative; he cannot be certaine of perfect righteouſneſſe, but of inchoate he may. See *Pſal.* 19. 12.

CHAP. 22.

Remove not the antient land marke, which thy Fathers have ſet. v. 28. Therefore traditions muſt be allowed. *Bel.*

This is not, indeed cannot be underſtood of traditions, but litterally, as it is ſpoken in *Deut.* 19. 14. *Thou ſhalt not remove thy neighbours land marke, which they of old time have ſet in thine inheritance.*

Eccleſiaſtes, CHAP. 9.

No man knows whether he be worthy either of love or hatred by all that is before them, ver. 1. Therefore no man can be certaine of his righteouſneſſe, *Bel. de Juſtif. l.* 3. *c.* 4.

This is underſtood of externall and temporall bleſſings; no man knowes by them, whether he be worthy of Gods love or hatred.

CHAP. 12.

The words of the wiſe are as goads, and as nailes faſtened by the maſters of the aſſemblies, which are given by one ſhepherd: ver. 11. Therefore the chiefe prieſt is the true judge of the true ſenſe of the Scripture. *Bel: de verb. Dei. l.* 3. *c.* 4.

This is underſtood, not of the cheife prieſt of the old Teſtament, not of the Biſhop of Rome, nor of any other Biſhop, but of the true ſhepherd Jeſus Chriſt the cheife Biſhop of our ſoul.

The

The Song of Solomon, or Canticles.

CHAP. 4.

THou art all faire my love, there is no ſpot in thee, *ver.* 7. Therefore the Virgine *Mary* was free from all ſin, and conceived without originall ſinne. *Bell. de indulg. l.* 1. *c.* 2. *& de Amiſſ. grat. & ſtatu. peccat. l.* 4. *c.* 15.

Theſe words are not ſpoken of the Virgine *Mary* the Mother of Chriſt, but of the Catholicke Church, the ſpouſe of Chriſt; and ſhee the Church is ſaid to be all faire, not in reſpect of righteouſneſſe inherent, but of righteouſneſſe imputed.

CHAP. 6.

My love, my undefiled is but one: ver. 9. Therefore the union of members with themſelves and head is a note of the true Church. *Bel. de not. Eccl. l.* 4. *c.* 10.

This is ſpoke of the Church Catholicke and inviſible, not of any Church viſible and particular.

Iſaiah, CHAP. 1.

WAſh ye, make ye cleane. *ver.* 16. Therefore the Sacraments conferre grace by the work done. *Bel. de Sacra. l.* 2 *c.* 8.

This is not ſpoken of outward baptiſme, but of ſpirituall; of cleanſing by repentance, which is compared to cleanſing by water.

To the objection I anſwer, grace may be conferred with the Sacraments, it is not conferred by the Sacrament: grace proceeds not from the virtue of the inſtrument, but from the bounty of the inſtitutor: God doth not neceſſarily aſſiſt the Sacraments with grace, but onely by covenant to them who are rightly diſpoſed to receive them; nor is that diſpoſition any cauſe why God confers grace, but a condition.

Though your ſinnes be as red as Scarlet, ver. 18. Therefore God may be ſatisfied for the Temporall puniſhment, the

ſinne forgiven. *Bel. de pœn. lib.4. cap.8.*

God doth not promiſe us rewards or impurity, as if hee were by them ſatisfied, or they were ſatisfactory; but that 1. by our good works done in faith we may declare our ſelves reconciled; 2. that he may reward his own works in us; and 3. that he may ſtirre us up to good workes.

If ye be willing and obedient, ye ſhall eat. ver. 19. Therefore man hath free will: *Bel. de gr. & lib arbitr. lib.5.c.19.*

Theſe are conditionall promiſes, and they do not teach us what we can do, but what we are bound to do: See *Zech.*1.3.

Chap. 2.

*And it ſhall come to paſſe in the laſt dayes, &c. ver.*2. Therefore the Church is viſible. *Bell. de Eccl.l.3.c.12.*

He ſpeaks not here of the Church Catholicke, which is inviſible; but of the glory of ſome particular Churches under the Meſſias: yet even in this compariſon is implied onely the difficulty, not an impoſſibility of the Churches inviſibility; for as a Mountaine may be obſcured by cloudes, ſo may any particular Church by perſecutions.

Chap. 4.

*When th Lord ſhall have waſhed &c. by the ſpirit of judgement, and by the ſpirit of burning, ver.*4. Therefore there is a Purgatory. *Bel: de purg.l.1.c.3.*

The Prophet here ſpeaks of thoſe means, whereby God exhibited in the fleſh will conferre grace upon his Church: and under the name of judgement he underſtands government; by the name of burning he underſtands the eating out or purgation of ruſt and ſpots; not by the fire of purgatory, but by the fire of his ſpirit.

Chap. 5.

What could have been done more to my vineyard that I have not done in it? ver. 4. Therefore that diſtinction of grace into ſufficient and efficient is to be allowed. *Bel. de grat: & lib. arb.lib.1.cap.11.*

This

This is ſpoken after the manner of men, and in the order of ſecond cauſes: help ſufficent they had, to make them inexcuſable, yes, and to convert them, but onely in reſpect of outward means, preaching, ſacrifices, miracles, and the like.

To the objection thus: the diſtinction is not good: for that grace which is ſufficient, is efficacious, nor doth the efficacy of grace depend upon the circumſtances of time, place, and perſons; as if grace were efficacious to day, becauſe theſe circumſtances are preſent; but it is not ſo to morrow, becauſe thoſe circuſtances are abſent: as *Bel. ſpeaks lib.* 1. *cap.* 13. but indeed the efficacy of grace depends upon the power of Gods motion, which is grace, not upon other perſwaſions.

Chap. 6.

I ſaw the Lord ſitting upon a throne, verſe 1. See *Gen.* 28.33

Chap. 9.

And his name ſhall be called Wonderfull, ver 6. Therefore the Hebrew text is corrupt. *Bel: de verb: dei: lib.* 2. *cap.* 2.

The ſence is the ſame, the letters are the ſame, onely the points differ: howſoever words of the third perſon by the Hebrews being taken impersonally in either number ſignifie ſometimes actively, and ſometimes paſſively.

Wickedneſſe burneth as the fire: ver. 18. Therefore there is a purgatory. *Bel: de purg. lib.* 1. *cap.* 3.

This fire ſignifies afflictions in this life, which for our wickedneſſe are ſent upon us, not any after this life in purgatory.

Chap. 11.

The ſpirit of the Lord ſhall reſt upon him, the ſpirit of wiſedom and underſtanding, ver. 2. Therefore Chriſt was full of wiſdome from the very beginning, in his ſoul: *Bel. de an. Chri. l.* 4. *cap.* 2.

He had an habituall and certaine potentiall, not an actuall and experimentall knowledge in reſpect of his man-hood: See *Pſal.* 45. 7.

His Sepulchre ſhall be glorious, ver. 10. Therefore Reliques of

of Saints are to be worshipped, *Bel. de reliq. Sanct. l. 2. c. 2.*

The Prophet here speakes not of the place of rest, but of the rest of the person, not of his Sepulchre, but of his house; *i.e.* his Church in which the spirit of God rests: *Psal.* 132. 14. and therefore *Pagnine* translates it, his rest shall be glorious.

Chap. 14.

How art thou fallen from heaven O Lucifer? verse 12. Therefore the government of the Church ought to be monarchicall, *Bel. de Rom. Pont. l. 1. c. 9.*

It is not the Angel, but the King of Babylon that is here compared to Lucifer, and that because of his glory and magnificence above other Kings: to the objection thus:

The Government of the Church, is either, 1 imperiall and internall, and this is monarchicall, and Christ is the monarch, or 2 Ministerall and externall; and this is not monarchicall, nor can it be in respect of the universall Church.

Chap. 19.

And the Lord shall be knowne to Egypt &c. they shall vow. ver. 21. Therefore what is done by vow is a part of Gods worship, *Bel. de Mon. l. 2. c. 16.*

By sacrifices (the externall worship then in use) the Prophet here intends the spirituall and internall worship of the Gentiles, of whom he here speakes under the name of the Egyptians.

Concerning vowes, the Prophet by it implies either the whole worship of God, as *Junius* expounds him, or as others are of opinion, the vow commanded, not any voluntary vow. See *Gen.* 28. 20.

Chap. 26.

Thou hast wrought all our workes in us: ver. 12. Therefore our Divine workes deserve eternall life. *Bel.*

Workes which are Divine subjectively, immediatly, simply and absolutely deserve eternal life; but our divinest works are divine onely effectually, mediately, and in some respect.

We have been with child &c. ver. 18. Therefore faith onely doth

doth not juſtify us, *Bel. de juſt. lib.* 1. *cap.* 13.

The Prophet ſpeakes not of Feare, but of afflictions, will he compares to a womans travell, or paine in child-bearing; which the Church felt in continuall throwes.

Chap. 27.

By this therefore ſhall the iniquity of Iacob be purged: ver. 9. Painfull workes therefore may ſatisfie God: *Bel.*

By afflictions, of which the Prophet here ſpeaks, we come to a ſenſe and deteſtation of ſinne, and in the end to a mortification of ſinne; yet afflictions are not the cauſe of either the remiſſion or purgation of ſin, but onely the externall means.

Chap. 38.

Remember O Lord I beſeech thee, how I have walked, ver. 3. Therefore we may put ſome truſt in our merits. *Bel. de Iuſtif: lib.* 5. *cap.* 7.

The teſtimony of a good conſcience cannot oppoſe or alleadge it ſelf as a merit to or againſt the judgement of God, but it may & doth as a comfort under or againſt the greateſt tentation: by it, as a ſigne of Gods favour man lifts up himſelf, and is kept from deſpairing of Gods mercy.

Chap. 41.

Shew the things that are to come hereafter, ver. 23. Therefore is propheſie a note of the Church. *Bel. de Eccl. l.* 4. *c.* 15.

This is a compariſon onely of Idolls with God, and Idoll worſhippers with the Prophets of God.

Chap. 53.

By his knowledge ſhall my righteous ſervant juſtifie many, ver. 11. Therefore our formall righteouſneſſe is inherent. *Bel. de juſtif. lib.* 2. *cap.* 3.

The Hebrew vowels here ſignifie both actively and paſſively, *viz.* doctrine and knowledge. *Pareus* expounds it of that Doctrine whereby Chriſt ſhall juſtifie many; teaching them the way of ſalvation to be faith in him: *Hunneius* by the word knowledge underſtands faith, by which many ſhall

be justified, & whereby Christ shall be acknowledged for the redeemer: but at no hand can hereby be understood an infused or inherent righteousnesse in us, whereby we appeare righteous before God:

Chap. 54.

Behold I will lay thy stones with faire colours: *ver.* 11. Therefore is prosperity a note of the Church, *Bel.*

These are promises of spirituall graces, not of temporall goods.

Chap. 56.

Thus saith the Lord unto the Eunuches: ver. 4. 5. Therefore there are evangelicall counsailes in the Scripture, *Bel. de Monach. lib.* 2. *cap.* 9.

Eunuch here is not a name or signe of virtue, but of vice and imperfection: and the meaning of it is this: no personall, no nationall sinne or imperfection shall hinder God to shew mercy to them that repent.

And I will give them a name, i.e. *I will give them better blessings then increase of children*: Junius.

Chap. 58.

Then shalt thou call and the Lord shall answer, ver. 9. Therefore do our good works merit both grace and glory, *Bel.*

By these works of mercy, we merit not either temporall or spirituall blessings; but hereby we remove those obstacles which hinder the fruit of our fasting, and the efficacy of our prayers, to which workes of mercy we joyne an actuall repentance, and by faith, the principall part thereof, we enjoy Gods promises.

Chap. 60.

Thy gates shall be open continually, ver. 11. Therefore felicity is a note of the Church, *Bel.*

By these carnall and externall types doth the Prophet prefigurat and set out the internall and spirituall glory of the Gospel.

Chap

CHAP. 61.

I will make an everlaſting covenant with them: ver. 8. Therefore the viſible Church can never faile, *Bel. de Eccl. milit. lib.* 3. *cap.* 13.

The Prophet ſpeaks this of the Chriſtian Church, not ſimply and abſolutely, but comparatively with the Jewiſh Church; becauſe the Chriſtian Church ſhall be more ample then it: nor ſhall the Chriſtian Church ever faile totally in reſpect of eſſence, but ſometimes it may in reſpect of beauty: the Prophet therefore ſaies not, all ſhall ſee, ſhall know them; but all that ſhall ſee them, ſhall know them.

CHAP. 66.

I will take of them for Prieſts, and for Levites, ver. 21. Therefore, &c.

The Prophet ſpeaks of Chriſtian prieſt-hood, and diſtinguiſhes them from the world, not from other Chriſtian people.

Jeremiah, CHAP. I.

I Have ſet thee over the Nations, and over, &c. ver. 10. Therefore the Pope hath power over Princes in temporall affaires, *Bel.*

The Miniſter indeed is to root up, to pull down &c. but he muſt do it onely by preaching of the word, not by fighting with the ſword: He muſt by all ſound doctrine ſubjugate him to the faith; he may not by any violence take away his crown: if there be any evil plant, or ſciens in the ſoul, he muſt by rebukes and inſtructions root up that, otherwiſe he may not touch him.

CHAP. 4.

If thou wilt returne, returne unto me ſaith the Lord, ver. 1. Therefore man hath free will to good works, *Bel. de Grat: & lib. Arbit. lib.* 6. *cap.* 10.

The Prophet directs not this ſpeech to men unregenerate and to be converted, but to men already converted, though

fallen into ſome ſinne: or, be it admitted that this is ſpoken to men in the ſtate of ſin, yet the work of converſion is Gods, and the command by him laid on us to tell what we ſhould do, but cannot; whereof S. *Auſtin* thus: O man in the precept acknowledge thy duety; in thy weake endeavours, bewaile thine own infirmity; in thy prayers hope thou mayeſt receive ſtrength to do thy duty: See *Prov.* 1.24. *Deut.* 30. 15. *Num.* 14.43.

For this gird you with ſackcloth, ver. 8. Therefore by painefull workes willingly undertaken, temporall puniſhment may be expiated, *Bel. de pœn. lib.* 4. *cap.* 3.

This garment is not commanded as a work of any the leaſt ſatisfaction; but as a teſtimony of great and unfeigned ſorrow.

Chap. 7.

This is a nation that obeyeth not the voice of the Lord. ver. 28. Therefore man hath free will, *Bel. de grat: & lib. Arb. l.* 5, *c.* 20. *vide ſupra: cap.* 4. 1. *& inde.*

Chap. 8.

The ſnorting of his horſes was heard from Dan, ver. 16. Therefore Antichriſt ſhall come of the tribe of *Dan*, *Bel. de Rom. pontif. l.* 3.

Dan was the fartheſt part of *Canaan*; and the Jews being ſecure both in their own ſinnes, and of Gods judgements, the Prophet declares by which way the Aſſyrians ſhould come and beat them, *viz.* by *Dan*.

Chap. 15.

Though Moſes *and* Samuel *ſtood before me, ver.* 1. Therefore doe the Saints pray for us, *Bel. de Sanct. beat. l.* 1. *c.* 18.

God ſpeakes here of *Moſes* and *Samuel* according to their holy eſtate in this life, not according to their happy eſtate in Heaven.

Chap. 17.

The heart is deceitfull above all things, who can know it? ver. 9. Therefore no man can be ſure of his own Salvation. *Bel.*

He

He ſpeakes here of an unregenerate mans heart; of the regenerate heart it is ſaid, *If our heart condemne us not, then have we confidence towards God*, 1 *Iohn* 3.21. vide *Pſ.* 19.12.

Chap. 18.

If that Nation againſt whom I have pronounced turne from their evill, I will repent of the evill that I thought to doe unto them, ver. 8. Therefore the temporall puniſhments of this life may by other workes be taken away, *Bel. de Pœn. l.* 4. *c.* 3.

The Prophet tels them their repentance muſt goe before the relaxation of temporall paine, not their juſtification; yet not before that as any ſatisfaction, but onely as a condition.

Chap. 23.

And this is his name whereby he ſhall be called, The Lord our righteouſneſſe, ver. 6. Therefore the Hebrew text is corrupt, *Bel. de verb. Dei: l.* 2. *c.* 2.

S. *Hierom* hath given us our free choice, whether we will reade it in the ſingular and Active, or plurall and Paſſive, He ſhall be called, or they ſhall call; becauſe the Hebrew word being uſed impersonally may be tranſlated either way: *Arias, Pagnine, Vatablus*, reade it in the plurall, *They ſhall call*; *Polanus* both wayes, *vide Iſaiæ* 6.9.

He is called our Righteous One, or *our Righteouſneſſe*, as *Arias* renders it, Not that he communicates the eſſentiall Righteouſneſſe of his Deity to us, but the Merit of his obedience is imputed to us.

Chap. 33.

David ſhal never want a man to ſit upon the throne, ver. 17. *Neither ſhall the Prieſts, the Levites want a man before me to offer, ver.* 18. Therefore the Sacrifice of the Maſſe may be proved from the Prophets, *Bel. de Miſſa. l.* 1. *c.* 5.

When the Prophets ſpeake of *Davids* perpetuall Kingdome, they doe not promiſe a continuall ſeries without interruption, but they intend it to the manifeſtation of that perpetuity which is in Chriſt, the Son of *David*.

The ſame is to be ſaid of the Prieſts and Levites; the Prophet fits his ſpeech to the men of his owne time, and under thoſe externall and typicall ſhaddowes deſcribes the Prieſthood of Chriſt: He never intended the Maſſe, as being never in his thoughts.

Chap. 35.

Becauſe you have obayed the voice of Ionadab your Father, ver. 18. Therefore religious obedience is rightly vowed to God, *Bel. de Monach. l.* 2. *c.* 21.

The commandement of *Ionadab* was a figure of the Jews enſuing calamitie, and an extraordinary type; Now the Argument from a particular and extraordinary to an univerſall and ordinary kinde of life is void.

Beſides the Rechabites were Lay-men, ſhepheards; they did not abſtaine from marriage, they did not forſake their Goods, they built no ſtately houſes as do the Monks.

True, the Rechabites did more then God commanded immediately by any ſpeciall Law of the Prophets; but they did not doe any thing which God did not command mediately by the private authority of their parents, under that publike Law, *Honour thy Father.*

Lamentations, Chap. 3.

IT is good for a man to beare the yoake in his youth, ver. 27. Therefore young people may vow, *Bel. de Monac. l.* 2. *c.* 35.

He ſpeakes not of Vows whereby men worſhip God, but of afflictions whereby God tames men.

To the objection thus: If young people be at their owne command, it is not denied but they may make lawfull vowes; but if they be under parentall or maritall power, they may not, *vide Gen.* 28. 20.

Ezekiel, Chap. 9.

SEt the marke Thau upon the foreheads of the men that ſigh, ver. 4. Therefore the ſigne of the Croſſe is holy and venerable,

rable, *Bel. de Imag. Sanct. l. 2. c. 29.*

The ſigne *Thau* doth not ſignifie the ſigne of the Croſſe, though the Greek letter *Tau*, and the Latin letter T comes neere to the figure of the Croſſe; but God ſpake not in Greek or Latin, but Hebrew; By *Tau* therefore in this place, witneſſe the learned among the Jews, is meant not ſo much any corporall marke in the forehead, as a ſpirituall covenant in the heart: Thoſe whom God will deliver from any fearfull judgement, he circumvals them with his powerfull mercy, which is as it were a warrant or ſigne to ſecure them.

Chap. 18.

He ſhall not die for the iniquitie of his father, ver. 17. Therefore many things in Scripture are contrary, *Bel. vide Exod.* 20. 5.

In his righteouſneſſe that he hath done he ſhall live, ver. 22. Therefore our good works juſtifie us, *Bel.*

The word *worke, or done* is ſometimes taken in a large ſignification, and may be accommodated to faith, *John* 6. 29. But becauſe other workes are here ſet downe, I anſwer the objection thus: Theſe workes are not the cauſe of juſtification, but the demonſtration; they diſcerne a true faith from that which is counterfeit; an unfained repentance from that which is hypocriticall.

But when the righteous turneth away, &c. ver. 24. Therefore a man may fall from Grace, *Bel. de Iuſtif. l. 3. c. 24.*

The Prophet it may be ſpake of one ſeemingly righteous, not of one righteous indeed and ſincerely, or if ſo, then though he fals for a time, and ſo comes to death temporall, yet he fals not finally into death eternall: That is only for Hypocrites.

When the wicked man turneth away from his wickedneſſe, ver. 27. Therefore not Faith onely, but alſo Repentance juſtifies us. *Bel. de Iuſtif. l. 1. c. 13.*

It is not in the Originall, *He ſhall quicken himſelfe*, but *He ſhall keep his ſoule alive.* Life is got by faith, and kept by repentance; not as the Efficient Cauſe, but as the Antecedent Condition.

Caſt

Caſt away from you all your tranſgreſsions, and make you a new heart, ver. 31. Therefore the purpoſe of a new life is a diſpoſition to juſtification, *Bell: de Juſtif. l.* 1. *c.* 13. Therefore man hath free will in holy actions, *Bel. de gr. & lib. arb. lib.* 6. *cap.* 10.

The firſt Precept, *Caſt away*, requires a new life, not as a Diſpoſition to Juſtification, but as a fruit of Juſtifying Faith.

The other Precept, *Make you a new heart*, is to be underſtood of the Renovation of a man, not in reſpect of his Juſtification, but in reſpect of his Sanctification; whereby we are taught, what holy men doe by the help of Gods Spirit; not what they are able to doe by their own ſtrength.

Chap. 29.

I have given him the land of Egypt for his labour, ver. 20. Therefore by ſpeciall help, and without it, without Faith, may a man doe a good work, if no tentation hinders him. *Bel. de gr. & lib. arb. li.* 5. *c.* 9.

In workes are to be conſidered, 1. The Externall form, and 2. The Internall Fountain, End, Manner, and other circumſtances: This work of *Nebuchadnezzar* in reſpect of the outward form as an inſtrument of Divine judgement; in reſpect of the End, as an inſtrument of Gods will to be revenged upon his enemies; and ſo God rewarded it: He ſerved God by Accident, not in his Intention; and God rewards ſome works of the wicked, not as they are ſins, but as they are in the externall forme and ſhew, Good: Nor yet doth God do this by the proportion of Merit, but by the grace of Promiſe.

The wicked are Gods ſervants in reſpect of his Providence; and ſo they are temporally rewarded, not of their own obedience.

Chap. 33.

Turne ye, turne ye from your evill wayes, ver. 11. Therefore man hath free will. *Bel.*

That man hath not power to doe what God commands, is his owne fault, not Gods; In his Creation he had power; By his Defection he hath loſt it; and he owes God the ſame whole

whole duty in his ſtate corrupt and ſinfull, as he did in his pure eſtate, though then he had, and now hath not power to make payment. *Vide cap.* 4. 1. *Ieremie.*

As I live, ſaith the Lord God, I deſire not the death, &c. ver. 11. Therefore ſufficient help of grace is given to all men. *Bel. de grat. & lib. Arbit. lib.* 1. *cap.* 2.

This is not ſpoken of all men univerſally, but of the houſe of Iſrael, as appeares by the laſt words of this verſe, *Why will ye die O houſe of Iſrael?* Now *Iſrael* is not ſpoken of all the poſterity of *Iacob* according to the fleſh; ſo ſayes the Apoſtle, *Rom.* 9. 8. but the children of Promiſe: ſo that the meaning here is, *I will not the death of a ſinner, i. e.* of any of thoſe ſinners which are the children of Promiſe.

Chap. 36.

I will ſprinkle cleane water upon you, and ye ſhall be cleane, &c. ver. 25. Therefore the Sacraments confer Grace, and Baptiſme truly takes away Sin. *Bel. de ſacr. lib.* 1. *c.* 4. & 13.

This is ſpoken of a ſpirituall cleanſing by Chriſts blood, not of any elementary cleanſing the body by water: And though we are cleanſed by grace, yet not fully and perfectly: For that very filth we are cleanſed from implyes a remaining Quality, not any Tranſient Act, *i. e.* our Actuall ſins.

I will put my ſpirit within you, and cauſe you to walk in my ſtatutes, ver. 27. Therefore the Law of God is poſſible. *Bell. de juſtif. lib.* 4. *cap.* 11.

This is a promiſe of new and inchoate obedience by way of gift; not of any perfect fulfilling of the law, by way of power.

Chap. 38.

Sonne of man, ſet thy face againſt Gog and Magog, ver. 2. Therefore the Pope is not Antichriſt, *Bel. de Rom. pont. l.* 3. *c.* 16

The Prophet ſpeaks not here of Antichriſt, but of two great enemies which did infect and moleſt the Jews, *viz. Gog* the King of *Syria*, and *Magog* the King of *Aſia*:

Daniel, CHAP. 2.

THe God of heaven *ſhall ſet up a kingdome, which ſhall never be deſtroyed: ver.*44. Therefore the Church is viſible, and cannot faile: *Bel. de Eccl. milit. l.*3. *c.*13.

The Prophet here ſpeakes of the Perpetuity of Chriſts Church, according to the inward purity of it, not of the viſibility in the eternall luſtre of it.

*The King fell upon his face, and worſhipped Daniel, ver.*46. Therefore more then civil and humane worſhip is to be given to Angels, Saints, and holy men, *Bel. de Sanct. beat. lib.*1. *c.*13.

This argument is drawen from the example of an ignorant and ſinfull man, therefore is invalid, and holds not: it is not the fact, but the lawfulnes of the fact that needs to be proved.

CHAP. 4.

*Breake off thy ſinnes by righteouſneſſe, ver.*27. Therefore we may redeeme our temporal puniſhments by good works, *lib.*4. *cap.*3. *de pœnit.* Therefore contrition is the cauſe of forgiveneſſe, *Bell: de Pœn. lib.*2. *cap.*12.

Sin doth not alwayes ſignifie the obliquity, but ſometimes the puniſhment, here it ſignifies not eternall puniſhment, from whence we are redeemed by Chriſt only: but that particular temporall puniſhment of caſting out *Nebuchadnezzar* to the wilde beaſts: and from temporall puniſhments God often frees men charitable to the poor.

The verbe that is here uſed ſignifies ſometimes to break off, ſometimes to ſeparate, ſometimes to rent, and *Iunius* reads it, breake off thy ſinnes by righteouſneſſe, not redeeme thy ſinnes by almes: howſoever, redemption is to be conſidered two wayes; either firſt for a civil compenſation, and this obtaines a temporall indulgence; and ſuch was this redemption here propoſed to *Nebuchodonoſor*; or ſecondly for a ſpirituall expiation; and this looſens the chaines and fetters of ſinnes, and this is done onely by Chriſt.

CHAP.

CHAP. 7.

And it had ten hornes. ver. 7. *&c.* Therefore Antichriſt is not yet come; Therefore the Pope is not Antichriſt, *Bel. de Rom. pont. lib.* 3. *cap.* 9. *&* 16.

I ſhall here let paſſe the ſeverall expoſitions and interpretations of theſe words, and this propheſie: *viz.* that of M. *Calvine*; who by the beaſt underſtands the Romane Empire, untill the comming of Chriſt, by the ten hornes, thoſe provinces which were annexed to that Empire; by the one horne, *Iulius Caſar*, and his ſucceſſors; by the three hornes that were pluckt up by the roots, thoſe Provinces which *Auguſtus* took away, and placed *Proconſuls* in them: by the thrones, thoſe judgements, which God would ſhew upon the Roman Empire after the firſt comming of Chriſt, *i.e.* after the univerſall publiſhing of the Goſpell.

As alſo that of *Iunius*, *Whitaker*, *Polanus*, and others, who ſay, that the Prophet here ſpeaks of thoſe great Monarchs, that ruled over the Jews; and by the laſt beaſt, thoſe ten Kings in *Syria*, that obtained *Iurie* and the like; and ſay to the objection in a word; the Prophet here ſpeaks of *Antiochus*, and not of Antichriſt; though happily of *Antiochus* as a type and figure of Antichriſt.

The 24. 25, and 26. *verſes* of this chapter, as alſo the 11. chapter, the 21. and 37. and 42. *verſes* are all to the ſame purpoſe uſed, if not abuſed by *Bellarmine*, and anſwered by the Reformants.

Hoſea, CHAP. 13.

THy deſtruction is of thy ſelf, O Iſrael, In me onely is thy help: *ver.* 9. Therefore every man hath alwayes ſufficient aſſiſtance to avoid all ſin, *Bel. de Grat. & lib. arb. l.* 2. *c.* 7.

Some tranſlations render it thus; *O Iſrael it hath deſtroyed thee, i.e.* the calfe thou madeſt in the wilderneſſe, or, the King in whom thou didſt put too much truſt, is the cauſe of thy perdition.

Others render it thus, *Iſrael, thy corruption is thine own*, and others thus, *O Iſrael, thou haſt deſtroyed thy ſelf.*

Read which you pleaſe, certainly this concluſion will not follow, therefore every man hath alwayes ſufficient aſſiſtance to avoide all ſinne; but rather this: the Iſraelites by their ſins willfully deſtroyed themſelves, and could not be ſavid without Gods mercy.

Joel, CHAP. 2.

*TVrne yee, turne yee unto me: ver.*12. Therefore contrition is neceſſary to juſtification: *Bel. de pœn. lib.*2. *cap.*8. *Vide Ieremi.*4.1. *Prov.*1.24. *Deut.*30.15. *Num.*14.43.

*Who knoweth if he will turne and repent, ver.*14. Therefore no man can be certain of his own righteouſneſſe, *Bel. de juſt. liq.*3. *cap.*6.

The Prophet ſpeaks not of any Hæſitation or diſtruſt of the remiſſion of ſinnes, or of a mans own righteouſneſſe, but of Gods removing his own judgements.

*I will poure out my ſpirit upon all fleſh, and your ſonnes: &c. ver.*28. Therefore propheſie is a note of the Church. *Bel. de not. Eccl: lib.*4. *cap.*15.

The Prophet doth not here deſcribe the perpetuall ſtate of the Church, but onely that ſtate of the Church, which ſhould be in the time of the Apoſtles, and the primitive Church, when ſuch ſingular and extraordinary gifts of the Holy Ghoſt were neceſſary.

*Whoſoever ſhall call on the name of the Lord, &c. ver.*32. Therefore good workes merit life and glory, *Bel.*

The prayers of holy men do obtaine eternall life, not by themſelves, but by that inſtrument which doth apprehend it, *viz.* faith.

Amos. CHAP. 5.

*SEEke good, and not evil, that ye may live, ver.*14. Therefore man hath free will, *Bel. de grat. & lib. arb. l.*5. *cap.*19. *Vide Iſai.*1.19.

Jonas,

Jonas, CHAP. 3.

LEt man and beaſt be covered with ſackcloth, verſe 8. Therefore, as *verſe* 10.

This they did not by way of ſatisfaction, but in ſigne of humiliation.

Who can tell if God will returne and repent. ver. 9.

Vide Ioel 2.14.

And God ſaw their workes, &c. verſe 10. Therefore contrition is the cauſe of forgiveneſſe: *Bel. de pœn. lib.* 2. *cap.* 12. Therefore faith alone doth not juſtifie: *Bel. de juſtif. l.* 1. *c.* 13.

Repentance is not the cauſe of remiſſion, but the manifeſtation of faith: good workes do not free us from death by the work done, but *Metonymically*, as the effects, and fruits, and teſtimonies of faith, and by the words of workes and converſion is not underſtood the outward act of faſting, but the inward act of turning, which hath evermore included as the chief part thereof, faith: Beſides, there is one reaſon of temporall, another of eternall puniſhments: God ſometimes delivers from them, at leaſt mittigates them for temporall repentance; as in the example of *Achab*, never from theſe but by faith in Jeſus Chriſt.

Micah, CHAP. 4.

IT ſhall come to paſſe that the mountaine, verſe 1. Therefore the Church is alwayes viſible] *Bell.* See *Iſaiah* 1.2.

CHAP. 7.

Rejoyce not againſt me O mine enemie: when I ſit in darkeneſſe the Lord ſhall be a light unto me, ver. 8. Therefore there is a Purgatory: *Bel. de purg. lib.* 1. *cap.* 3.

The Prophet ſpeakes of the Churches afflictions, and their deliverance by *Cyrus*, ſo *Lyranus* expounds this place literally: he further adviſes the Babylonians, and all other nations to beware leſt they inſult over the Church in her calamity.

He will caſt all their ſinnes into the depth of the ſea, verſe 19.

Therefore the Sacraments confer grace by the work wrought, *Bel. de Sanct. lib.* 1. *cap.*4.

It is a metaphoricall ſpeech this, and is the ſame with this, God will bury our ſins in everlaſting forgetfullneſſe.

Habakkuk, CHAP. 2.

WHat profiteth the graven Image? *&c. v.* 18. Therefore Idols and Images are not all one, *Bel. de reliq. Sanct. l.*2. *c.*5.

They are not the ſame eſſentially, but they are the ſame effectually, if the Image be made to be worſhipped.

Haggai, CHAP. 2.

ASke or enquire of the Prieſts, *ver.*11. Therefore the Pope is to judge of the ſenſe of the Law of God, *Bel. de verb. Dei. l.*3. *c.*4.

The Prophet was ſent to all the Prieſts in generall, not to the high Prieſt in particular; nor yet them, to accuſe their ignorance, but their hypocriſie and ſuperſtition: Nor yet is their anſwer authentically by their owne power, but miniſteriall from the Law.

Zachariah, CHAP. 1.

TVrne unto me, *ſaith the Lord of Hoſts, and I will: ver.* 3. Therefore man hath free will in holy workes, *Bel: de Grat. & lib. arb. l.*6. *c.*10.

To men already converted, but fallen, not to men to bee yet converted is this ſpeech directed; or if to them, yet the worke is Gods, not mans, commanded to man it is, to tell him what he is bound to do, not what he is able to doe, *vide Ezech.*33.11. *Ier.*4.1.

*The Angel ſaid, O Lord of Hoſts, how long? &c. ver.*12. Therefore the Dead pray in ſpecrall for them that are living, and are therefore to be invocated, *Bel.*

By

By the Angel here, ſay ſome, is meant Chriſt making Interceſſion for the Church; or be it meant of Angels, yet not of Saints departed; no ſuch thing we reade of them.

CHAP. 9.

By the blood of thy Covenant, I have ſent forth thy priſoners out of the pit, wherein is no water, ver. 11. Therefore there is a Purgatory, *Bel. de Purg. l.* 1. *c.* 3. Therefore the ſoules of Saints were not in Heaven before Chriſts Aſcenſion, *Bel. de An. Chriſti: l.* 4. *c.* 11.

The Prophet ſpeakes not of the one or the other, but litterally of the Iſraelites deliverance from the Babyloniſh captivity; and by the Pit he expreſſes the profundity or depth of the miſery in Babylon, where they had not ſo much as one refreſhing place of comfort: Prophetically he ſpeakes of that great deliverance we have by Chriſt, as S. *Hierom* interprets this place; and by the Pit is meant the depth of humane miſery, ſayes S. *Auſtin.*

CHAP. 13.

In that day there ſhall be a fountaine, ver. 1. Therefore Baptiſme of it ſelfe conferres grace, *Bel. de Sacr. l.* 2. *c.* 4.

By the Fountaine here the Prophet meanes the blood of Chriſt, in which and by which the faithfull are cleanſed; and he ſhadowes this cleanſing Evangelicall, by a Legall cleanſing, *Leviticus* 15.

Malachi, CHAP. 1.

IN every place Incenſe ſhall be offered to my Name, and a pure offering, ver. 1. Therefore the Sacrifice of the Maſſe may be proved from the Prophets, *Bel. de Miſſ. l.* 1. *c.* 9.

The Prophet here ſpeakes of the ſpirituall Sacrifices of Chriſtians, which are ſaid to be pure Sacrifices, not becauſe they are ſo in themſelves, but becauſe they are ſo eſteemed and accepted in Chriſt, 1 *Pet.* 2. 5.

CHAP.

Chap. 2.

*The Prieſts lips ſhould keepe knowledge, ver.*7. Therefore the Pope cannot erre, *Bel. de verb. Dei l.*3.*c.*4.

This is not a promiſe, but a precept; and it tels us what the Pope, and every Biſhop, and every Miniſter ſhould doe, not what they doe; they ſhould not, but they may, but they doe erre.

*He is like a Refiners Fire; and he ſhall purifie the Sonnes of Levi: ver.*2.3. Therefore there is a Purgatory, *Bel. de Purg. l.*1.*c.*3.

He ſpeakes here of purifying the living, not the dead; and eſpecially of their Purgatory, *i.e.* of their Croſſe, who ſhould firſt preach the Goſpell.

*Then ſhall the offerings of Iudah pleaſe the Lord, ver.*4. Therefore the works of Juſt men are not ſin, *Bel. de Iuſtif. l.*4.*c.*15. *vide Pſ.*7.8.

Chap. 4.

*Behold I will ſend you Elijah the Prophet, &c. ver.*5. Therefore Antichriſt is not yet come. *Bel.*

The Prophet ſpeakes not here of the genuine and perſonall *Elijah* the Tisbite; but of ſymbolicall and parabolicall *Elijah, i.e.* of *Iohn Baptiſt*, the ſon of *Zacharias*; as you may reade *Luke* 1.17. and *Mat.* 11.14. who is here and there called *Elias*, not for the indentity of Perſon, but of Spirit.

Nehemiah, Chap. 5. & 13.

*Remember me, O my God concerning this, ver.*19. *ver.*22. *vide Iſa.* 38.3.

Tobit, Chap. 4.

*Becauſe almes doth deliver from ſinne and death, ver.*10. Therefore our confidence in God is not bred by faith alone, but alſo by good workes, *Bel. de Iuſtif. lib.*5.*cap.*7.

From ſinne, is not in the greek text: almes it is confeſſed, doth deliver from death temporall, not eternall, by keeping of diſeaſes,

diſeaſes, and other dangers, which threaten death; yet not by way of condignity, or congruity, as a merit or ſatisfaction, but of Gods beneficence, who is wont thus to reward the works of the faithfull.

Poure out thy bread and thy wine on the buriall of the juſt, ver. 17. Therefore there is a Purgatory, *Bel. de purg. l.* 1. *c.* 3.

I will not anſwer this by ſaying it is Apocryphall: yet in the Greek text I ſay, there is no mention of wine: however, almes were given at the burialls of men, not to have the living pray for the dead, but that the rich neighbours might follow a good example, and the poor might be comforted with this pious fruit of the Father, and the living Son.

CHAP. 12.

Almes delivers from death, and purges away all ſin, ver. 9. Therefore, &c.

Vide ſupra cap. 4. 10. I adde, Sin here, as elſewhere, *Levit.* 20. *Num.* 19. ſignifies not the obliquitie, but the puniſhment.

To the reſt; Almes are a ſigne, a hope of life, not the cauſe; and ſo *Arias* renders it: They that exerciſe Alms ſhall be filled with life.

Eſther, CHAP. 14.

O Lord thou knoweſt that I hate the glorie of the unrighteous, ver. 15. Therefore ſome confidence may be placed in good works. *Bel. de juſt. l.* 5. *c.* 7.

Eſther calls not theſe her works, Merits; nor pleads them that way before God; but ſubmits her ſelfe with her royall dignity and ſincere humility to God. *Vide plura Iſa.* 38. 3.

Wiſdome, CHAP. 3.

GOd tryed them, and found them worthy for himſelfe, ver. 5. Therefore the works of righteous men deſerve eternall life. *Bel. de Iuſtif. l.* 5. *c.* 3.

He found them worthy, *i.e.* he eſteemed them ſo; not for their own, but Chriſts worthineſſe.

Happie is the barren, &c. happy is the Eunuch, &c. ver. 13. Therefore Evangelicall counſels are aſſerted in the Old Teſtament. *Bel. de Monach. lib.* 2. *cap.* 9.

Here the barren and the Eunuchs are preferred before Adulterers and uncleane people; not before the married.

Chap. 11.

Thou haſt mercy upon all, &c. thou loveſt all things that are, ver. 23. 24. Therefore ſufficient help for ſalvation is alwayes and every where given to all men, *Bel. de gr. & l. arb. l.* 2. *c.* 5.

Here is ſpoken of Gods generall love to all his creatures; not of that ſpeciall love which he deigns onely to his elect, and by which he will ſave them onely.

Eccleſiaſticus, Chap. I.

THe fear of the Lord driveth away ſinne, ver. 21. Therefore faith alone juſtifies not, *Bel. de Juſtif. l.* 1. *c.* 13.

Feare expelleth ſin, and faith expelleth ſin, but diverſly, faith onely by way of juſtification in receiving remiſſion for ſins, paſſed: fear by way of ſanctification in ſhunning the commiſſion of ſinnes to come.

Chap. 3.

The relaiving of thy father ſhall not be forgotten; inſtead, &c. ver. 14, 15. Therefore good workes juſtifie, *Bel.*

Our ſinnes are ſaid to be melted away and expiated, by piety and benignity to our parents, but onely in reſpect of preventing or removing temporall puniſhment, not ſatisfying for, or keeping us from eternall puniſhments.

Almes makes an attonement for ſinnes: ver. 30. Therefore we may merit: *Bel. de juſt. l.* 1. *c.* 2.

Iunius renders it thus, *A mercifull man ſhall by beneficence be forgiven: vide autem ſupra. ver.* 14. *& Tobit* 4. 10.

Chap. 5.

Concerning propitiation, be not without fear to adde ſinne to ſinne,

ſinne, ver. 5. Therefore no man is ſure of his own righteouſneſſe, *Bel. de juſtif. lib.* 3. *cap.* 4.

He ſpeaks not of aſſurance of remiſſion of ſins paſt, but of preſumption in committing ſins futurely, *q. d.* do not upon the preſumption or hope of Gods mercy be without fear to adde ſin to ſin.

CHAP. 8.

Miſſe not the diſcourſe of the Elders, ver. 9. Therefore traditions are neceſſary. *Bel. de Ver. Dei. l.* 4. *c.* 4.

See *Exod.* 13. 8.

CHAP. 10.

Pride is the beginning of ſinne, ver. 13. Therefore our firſt parents ſin, was pride: *Bel. de amiſ. grat. & ſtat. peccat. l.* 3. *c.* 4.

And though it were, what then? this deſerves not a contention; yet I beleive the author here ſpeaks not of mans firſt ſinne, but of other ſinnes from thence ariſing.

CHAP. 15.

Say not thou, it is through the Lord that I fell away, ver. 11. Therefore ſufficient grace is ever given to all men to avoid all ſinne, *Bel. de grat: & lib. arb. l.* 2 *cap.* 7.

It doth not hence follow that ſufficient grace is ever at hand, but that man ſins by his own fault, and hath wilfully brought upon himſelf a neceſſity of ſinning.

God made man from the beginning, and left him in the hand of his counſaile, ver. 14. Therefore man hath free will, *Bel. de grat. & lib. arbit. lib.* 5. *cap.* 22.

The author here ſpeaks of man in the ſtate of integrity, not in the ſtate of ſinne.

CHAP. 16.

Every man ſhall finde according to his workes, ver. 14. Therefore the works of juſt men are rightly called merits, *Bel. de juſt. lib.* 5. *cap.* 2.

We receive according to our works, not for our works, and the word is falſly here inſerted; nor is it in the Greek text.

CHAP. 18.

Deferre not untill death to be juſtified: ver. 22. Therefore

do workes juſtifie: *Bel. de juſtif. lib.* 4. *cap.* 19.

To be juſtified in this place ſignifies to repent; and the meaning is this; deferre not untill death to repent, leaſt if thou do, thou expect in vaine to be juſtified then.

Chap. 31.

Who might offend, and hath not offended, or done evil, and hath not done it? ver. 10. Therefore man hath free will, *Bel. de Gr. & lib. arb. lib.* 5. *cap.* 23.

The Author ſpeaks not here affirmatively, but interrogatively; and his interrogations are vehement negatives, *q.d.* not one rich man amongſt an hundred (for of rich men he ſpeaks) hath uſed his riches well; if he have, it was by Gods grace, not the ſtrength of his own free will.

Chap. 48.

Who waſt ordained to pacifie the wrath, &c. ver. 10. Therefore Antichriſt is not yet come, *Bel. de Rom. pont. lib.* 3. *cap.* 6.

This book is Apocryphall; and that might be a ſufficient anſwer: but I adde; Hence cannot be collected that *Elias* muſt come and appeare before the end of the world: for if the author here ſpeakes of Chriſts comming at all, he ſpeaks rather of his firſt then ſecond comming.

2 *Macchabees.* Chap. 12.

He made a reconciliation for the dead, that they might be delivered from ſinne, ver. 45. Therefore the Sacrifie of the Maſſe for the dead who are in Purgatory is rightly celebrated, *Bel. de Miſſ. l.* 3. *c.* 7.

Delivered from ſinne, relates to the living, not to the dead, *q.d.* this reconciliation was made, that the remaining and ſurviving army might not be puniſhed for the ſinnes of thoſe who were dead.

Chap. 15.

Holding up his hands prayed for the whole body of the Iews, ver. 12. Therefore the Saints that be dead pray for us, *Bel. de Sanct. beat. l.* 1. *c.* 18.

This

This is a hiſtory of a Viſion, not of an Action; beſides it is granted that the heavenly Saints doe in generall pray for what appertaines to Gods and the accompliſhment of the Church.

Matthew, CHAP. I.

Ioſias begat Ieconias and his brethren about the time they were carried away into Babylon, ver. 11. Therefore the text is corrupted; for *Ieconias* had no brethren, and *Ioſias* died before this Captivity, *Bel.*

True; *Ieconias* had no brethren, but he had kinſmen; and kinſmen are commonly called brethren; as *Gen.*13.8. and 29.12. and *Zedechias* was called *Ieconias* brother, though he was his Uncle, 2 *Chron.*36.10.

True againe; *Ioſias* died before the Captivity; but this is anſwered thus; It was not at the very time, but about the time; that is, a little before the Captivity.

Ieconias begat Salathiel; Salathiel begat Zorobabel, ver. 12. Therefore the text is corrupted; for in *Luke* 3.27. *Salathiel* is the ſon of *Neri*, not of *Ieconias*; and in 1 *Chron.*3.19 *Zorobabel* is called the ſon of *Pedaiah.*

One is ſaid to be a ſonne two wayes; either 1. properly, according to naturall generation; and ſo *Salathiel* was the ſon of *Neri*: or 2. improperly and figuratively, according to legall ſucceſſion, Adoption, Subrogation, or Arrogation; and ſo *Salathiel* is ſaid to be the ſon of *Ieconias*, and *Zorobabel* the ſon of *Salathiel*; becauſe they ſucceeded in the Throne.

CHAP. 2.

*And thou Bethlem in the land of Iudah, &c. ver.*6. Therefore the text is corrupted; for in *Mich.* 5.2. it is ſaid, *Thou Bethleem Ephratah, though thou be little among the thouſands of Iudah.*

As S. *Auſtin* ſaies, diſtinguiſh but the times, & all things are reconciled: Bethleem was the leaſt amongſt the Dukedomes, or thouſands, or Cities of Judah, in times of yoare, and before

Christ was borne, when the Prophet spake; but at this time when Christ was borne, and when the Evangelist writ, it was not onely not the least, but might compare with any other for glory and greatnesse.

Chap. 3.

In those dayes came Iohn the Baptist preaching in the wildernesse of Iudea, ver. 1. Therefore an Eremeticall life is holy and perfect, *Bel. de Monach. lib.* 2. *cap.* 39.

The place makes not a Monke: S. *Iohn* was in the wildernesse, but by extraordinary occasion; nor did he there settle any Religious Order; nor yet was he alone, *For in it were many Cities*, John 15. Therefore this was not a wildernesse absolutely, but in some respect, and by way of comparison with other places.

The same John *had his raiment of Camels haire, &c. ver.* 4. Therefore an Eremiticall life, and the habit of it is conformable to the Scriptures, *Bel. de Monach. & lib.* 2. *cap.* 39, 40. *vide* 2 *Reg.* 1. 8.

And they were baptized of John *in Iordan confessing, &c. ver.* 6. Therefore confession of sinnes is necessary to salvation, *Bel.*

This was a generall and publick confession, no Auricular and particular confession of sinnes, with the circumstances How, Where, and When they were committed.

I *indeed baptize you with water, but &c. ver.* 11. Therefore the Baptisme of John had not the same efficacy with the Baptisme of Christ, *Bel. de Bapt. Sacr. l.* 1. *c.* 21.

Here is no comparison of the efficacies of their Baptismes, but of their persons; John was the minister of the outward Signe, Christ the Author of the inward Grace: John poured on the water, Christ poured in the Spirit.

He will gather his wheat, &c. ver. 12. Therefore the Church is visible, and cannot faile, *Bel. de Eccl. Milit. l.* 3. *c.* 13.

It is not said, The Church shall ever so faile, that none shall remaine, but that so few shall remaine, that in respect of the multitude,

multitude, they ſhall ſeeme as none, *vide Daniel* 2.44. & *Iſai.* 61.8. *&c.*

And he ſaw the ſpirit, &c. ver. 16. Therefore he may bee ſo painted, *Bel. de Rel. Sanct. l.*2.*c.*8.

A Dove may be painted, not the Spirit of God, *vide Exod.* 25.18. *Gen.*28.13.

Chap. 5.

Bleſſed are the poore in Spirit, for &c. ver. 3. Therefore voluntary poverty is rightly vowed to God, *Bel. de Monach. l.*2.*c.*21.

They are not bleſſed in that they are poore, but in that they are poore in ſpirit, *i.e.* becauſe they are humble, not in the outward Action, but the inward ſubjection.

*Bleſſed are they that mourne, for &c. ver.*4. Therefore works are meritorious, *Bel.*

Comfort is promiſed to the godly for their mourning, not as a reward for merit, but as a remedie for their malady.

*Bleſſed are the pure in heart, for &c. ver.*8. Therefore our juſtification conſiſts not in Chriſt imputed, but in our owne inherent righteouſneſſe, *Bel. de Iuſtif. l.*1.*c.*7.

Purity in heart is not the cauſe deſerving, but a ſigne foregoing and aſſuring the ſight of God.

*Bleſſed are the peace-makers, for, &c. ver.*9. Therefore our works doe deſerve eternall life. *Bel. de. Iuſtif. l.*5.*c.*2.

Pacification is not a cauſe of Filiation, but a Demonſtration; It declares us to be Gods ſons, it doth not cauſe God or perſwade him to make us Gods ſons.

*Becauſe great is your reward, ver.*12. Therefore the works of juſt men are rightly called merits. *Bel: de juſt. lib.*5.*c.*2.

Reward ſometimes ſignifies an equall Retribution of our labour in the congruity of proportion; and ſo heaven is not our reward: ſometimes a gratuitous compenſation of our labour from the bounty of the Promiſer; and ſo heaven is our reward.

*Ye are the light of the world, A City ſet, &c. ver.*14. Therefore the true Church is alwayes viſible. *Bel. de Eccleſ. Mil. l.*3.*cap.*12.

Theſe

Theſe words are not ſpoken of the Catholique Church, nor yet of any particular Church; but of the Paſtors of particular Churches; their life is a Beacon or mountaine, and therefore ſhould be alwayes exemplar.

That they may ſee your good works, ver. 16. Therefore our good works are perfectly good. *Bel.*

Our works are ſaid to be good in reſpect 1. Of the Fountaine, which is the Spirit of God; 2. Of the Rule, which is the Word of God; 3. Of the End, which is the Glory of God; but not 4. in reſpect of Perfection.

I am not come to deſtroy the Law, but to fulfill it, ver. 17. Therefore there is no difference between the Law and the Goſpel, *Bel: de juſtif. lib.* 4. *cap.* 2.

He came not to deſtroy the Law in reſpect of our Sanctification, but of our Juſtification.

Whoſoever is angry with his brother, &c. ver. 22. Therefore there is a Purgatory. *Bel. de purg. l.* 1. *c.* 8. Therefore veniall ſin is naturally diſtinguiſhed from mortall ſin: *Bel. de gr. & ſtat. peccat. l.* 1. *c.* 9.

Chriſt in theſe words frames his ſpeech according to the cuſtome of the Jews in thoſe dayes; Three Judges determined of ſmall cauſes, ſuch as unadviſed anger: 23. of weighty cauſes, ſuch as calling ones brother *Racha*; 71. of the weighteſt cauſes; ſuch as ſaying, *Thou foole.*

Or, as others ſay, the Judgement and the Councell did determine of capitall cauſes; but by hell is ſignified a mercileſſe torment: However, Chriſt in aſſigning hell to the third onely, doth thereby onely ſhew divers degrees, not divers kinds of ſin and puniſhment; ſince the leaſt ſin deſerves the greateſt puniſhment; at leaſt for kind, if not for degree.

Verily I ſay unto thee, thou ſhalt not goe out thence, ver. 26. Therefore there is a Purgatorie. *Bel. de purg. l.* 1. *c.* 7.

Vntill, here ſignifies the continuation of miſery, not an end of puniſhment; A Debt to be paid, not a Debitor payable.

Who makes his ſun to ſhine upon the good and bad, ver. 45. Therefore ſufficient help to ſalvation is given to all men. *Bel. de grat. & lib. arb. lib.* 2. *cap.* 5.

This

This is ſpoken of Gods externall bleſſings, which are common to all, Good and Bad; not of his Internall Graces, proper onely to his choſen.

Doe not the Heathens even the ſame? ver. 47. Therefore without faith a man may doe a good work. *Bel. de gr & lib. arb. lib.* 5. *cap.* 9.

Good works in the outward Act Materially, Heathens may doe; but not Formally according to the inward Eſſence, *viz.* of the Fountain, Rule, End, and Manner.

Be ye perfect as your heavenly Father, &c. ver. 48. Therefore our love and charity is perfect: *Bel. de juſt. li.* 2. *c.* 7.

As, here notes ſome ſimilitude, not any juſt equality: Beſides, it is a Preceptive, not an Aſſertive ſpeech; It ſhews us, not what we are, but what we ſhould be.

Chap. 6.

Thy will be done as in heaven, ſo in earth, ver. 10. Therefore ſome men may perfectly fulfill the Law of God. *Bel.*

Vide cap. 5. 48. *As* ſignifies the ſame kind, not the ſame degree of obedience.

But deliver us from evill, Amen. ver. 13. Therefore the Greek Text is not pure; for in all Greek Copies is that addition, *For thine is the kingdome, &c.* and yet it is not in the Latine Copie, nor in any Latine Father. *Bel. de verb. Dei, lib.* 1. *cap.* 7.

S. *Chryſoſtome, Theophylact*, and other Greek Fathers are of as good authority as the Latine, and they have it.

If you forgive men their treſpaſſes, your &c. ver. 14. Therefore the Euangelicall promiſes are conditionall; and therefore the Law and the Goſpel differ not. *Bell. de juſtif. l.* 4. *c.* 3.

Our forgiving others is not the cauſe why God ſhould forgive us, but a demonſtration that God hath forgiven us.

If thine eye be ſingle, thy whole body, &c. ver. 22. Therefore the works of juſt men are not ſins. *Bel. de juſt. l.* 4. *c.* 15.

Chriſt here teaches us by a Metaphor; and the ſumme of it is this: If the eye of the ſoule, *i. e.* our underſtanding be light and enlightned, then our body, *i. e.* our actions are righ-

teous, *viz.* Extenſively in reſpect of parts, as having all the integrall parts of a good work, *viz.* Fountaine, End, and Manner, though not intenſively in reſpect of degrees.

Chap. 7.

Not every one that ſaith unto me, Lord, Lord, ver. 21. Therefore for good works we goe into heaven, becauſe for evill works we are denyed heaven. *Bel.*

There is the ſame reaſon of contraries if they be alike; But to doe the will of God in this life, and not to doe it, are not alike: For the Negative Act is perfectly evill, and deſerves Damnation; but the Affirmative Act is not perfectly good, and therefore cannot deſerve Heaven.

Refer the doing of Gods will to our actions and works, and it is a note pointing out them to whom heaven will be opened; Refer it to that ſingular act of faith, and ſo it is the inſtrument, or if you will call it ſo, the Inſtrumentall Cauſe of our going into heaven.

Chap. 9.

She touched the hemme of his garment, ver. 20. Therefore by the touch of Reliques, Religion may be confirmed. *Bel.*

The Argument holds not; for it is Diverſe, and Diſparous, and Particular, and Extraordinary.

Thy faith hath made thee whole, ver. 22. Therefore juſtifying faith is not aſſurance. *Bel. de Iuſt. l.* 1. *c.* 6.

Faith and Aſſurance are not here diſtinguiſhed; but Aſſurance by Faith is here expreſſed.

Beleeve ye that I am able to doe this? ver. 28. Therefore ſpeciall mercie is not the object of juſtifying faith, but the whole word of God. *Bel. de juſt. l.* 2. *c.* 8.

Chriſt would now have theſe blind men give a teſtimony of his Omnipotence; but it doth not therefore follow that they beleeved nothing elſe concerning Chriſt; for in the 27. verſe it appeares they beleeved he was the Son of *David.*

Chap. 10.

The names of the twelve Apoſtles are theſe; the firſt Simon who

is

is called Peter: ver. 2. *Peter* was therefore the Prince of the Apoſtles. *Bel. de Rom. pont. l.* 1. *c.* 18.

Peter is ſaid to be the firſt, by priority of order, not of juriſdiction; of Honour, not of Power: He was the Senior amongſt Equals, and the Readier amongſt the Seniors; Yet the reſt were not his Delegates, and he onely Paſtor in ordinary: His ſucceſſor is not onely immediately from Chriſt, and the reſt of the Biſhops mediately from him.

Heale the ſick, cleanſe the lepers, raiſe the dead, ver. 8. Therefore miracles are neceſſary. *Bel. de not. Eccl. l.* 4. *c.* 14.

Vide Exod. 4. 1.

Provide neither gold, nor ſilver, nor money in your purſes, ver. 9. Therefore it is lawfull for ſome Church-men to live by begging. *Bel. de Mon. lib.* 2. *cap.* 45.

This was a particular precept, and for a ſhort time; no perpetuall, no univerſall precept: nor is it to be imitated unleſſe all things be alike.

Whoſoever ſhall confeſſe me before men, him will I confeſſe, ver. 32. Therefore our works deſerve eternall life. *Bel.*

This is a retribution, not for the merit of the work, but from the mercie of the Promiſer: Confeſſion is not the cauſe why we are bleſſed, but a ſigne that we ſhall be bleſſed.

He that loſeth his life for my ſake, ſhall find it, ver. 39. Therefore good works are meritorious. *Bel.*

This is the conſequent, not the effect of martyrdome.

Chap. II.

All things are delivered to me of my Father, ver. 27. Therefore Chriſt hath not this power of himſelfe. *Bel. de Chriſto. lib.* 2. *cap.* 19.

Chriſt conſidered as God hath all things of himſelfe; conſidered as Mediator, he hath them of the Father.

Come unto me all ye that labour and I will give you reſt, ver. 28. Therefore ſufficient help to ſalvation is given to all men. *Bel. de grat. & lib. Arbit. lib.* 2. *cap.* 5.

Vide Ezech. 33. 11. Theſe Univerſall Promiſes belong unto all in reſpect of Preaching, Calling, and Commanding to

beleive, to the elect only in respect of application, & efficacy.

My yoake is easie, and my burthen is light, ver. 30. Therefore the law of God is possible, *Bel. de justif. lib.* 4. *cap.* 11.

It is a burthen, it is a yoake, though light and easie, easie it is comparatively with the Jewes ceremonies, not absolutely: besides, he speaks not here of the law of workes, but the law of grace.

Chap. 12.

But whosoever shall blaspheme against, &c. ver. 32. Therefore there is a Purgatory, *Bel. de Purg. lib.* 1. *cap.* 3.

Neither in this world nor in the world to come, *i.e.* never.

But I say unto you, that every idle word, &c. ver. 36. Therefore veniall and mortall sin are naturally distinguished, *Bel. de amiss. grat. & stat. peccat. l.* 1. *c.* 9.

It is one thing, I confesse to give an account, and another to go into hell fire, for that belongs to examination before the judge, this to the execution of judgement; yet in the event they are all one; for they that cannot give an account shall go into hell fire.

By thy words thou shalt be justified, &c. ver. 37. Therefore we are justified by good workes: *Bel.*

Christ treats not here of the act whereby we are justified, but of the Sentence whereby we are declared to be justified.

And the last state of that man is worse then the first, ver. 45. Therefore the faithfull may fall from grace, *Bel. de just. lib.* 3. *cap.* 14.

Christ here speaks of a devil thrown out symbolically, not really; or happily, he alludes to the state of the Jewish people, who having received the Law, seemed to be dispossessed of that devil, ignorance, which then possessed other nations; but neglecting the Law which they had received, and despising the Gospel which was offered, they prepared a house for the devil.

Chap. 13.

Which sowed good seed in his feild, ver. 24. Therefore not only the predestinate, but also the reprobate belong to the Church, *Bel. de Eccle. milit. l.* 3. *cap.* 7.

By

By good ſeed may be underſtood ſound doctrine ſo well as the Church: but be it underſtood here of the Church, yet by the good ſeed are meant onely the children of God, and by the tares onely the children of the devil, *ver.*38. who are in the Church, but not of the Church.

*Let both grow untill the harveſt, ver.*30. Therefore the viſible Church cannot faile, *Bel. de Eccle. milit. lib.*3. *cap.*13.

It cannot faile ſo that none ſhall remaine, but it may faile ſo, that the few remaining ſhal ſeem as none in reſpect of others.

Chap. 14.

*And looking up to heaven, he bleſſed, and brake, &c. ver.*19 Therefore oyl, bread, and the like are rightly conſecrated to produce ſupernaturall effects, *Bel. de cult. Sanct. lib.*3. *cap.*8.

We bleſſe things, either in reſpect, firſt of nature, or ſecondly of uſe; and that is either firſt common, or ſecondly holy: if the uſe be common, the benediction is alſo common, by the inſtitution either, firſt of nature, or ſecondly of our own will, as when we bleſſe that meat which we are to receive: but if the uſe be holy, then the benediction is ſpeciall, and of divine inſtitution onely, not of any humane invention.

It is confeſſed then, a generall benediction belongs to all the gifts of God; but it is denied that any ſpeciall or peculiar benediction or conſecration is to be of certain things, ſuch as water, oyle, ſalt, aſhes, or the like, thereby to produce ſupernaturall effects; nor is there any ſuch inſtitution in the New Teſtament.

Chap. 16.

*Thou art Peter, and upon this rock, &c. ver.*18. Therefore *Peter* the Apoſtle was the head of the Church, *Bel. de rom. pon. l.*1. *c.*10. Therefore the Pope teaching the Church in matters of faith cannot erre, *Bell: ibid. l.*4. *c.*30. Therefore the Church viſible cannot faile, *Id. ibid. cap.*13.

The Church built upon the rock, againſt which the gates of hell ſhall not prevaile, is not any particular viſible Church, but the Catholick Church, which is inviſible.

The rock upon which it is built, is not *Peter*, but Chriſt, for

Chriſt doth not ſay, thou art *Peter*, and upon thee *Peter*, but, upon this rock I will build my Church: the ſenſe is this: thou art *Peter*, *i.e.* ſo ſoone as I called thee, I named thee *Peter*, *i.e.* a rock; and upon that rock which by thy faith and confeſſion thou haſt manifeſted thy ſelf to be built, *i.e.* my ſelfe, I will build my Church, *i.e.* all mine elect.

Nor is he any ill Grammarian, that ſhall referre *Super hanc* upon this rock, to the remote antecedent, *Thou art Chriſt*, *ver.* 16. and not to the next antecedent, *Thou art Peter*, *ver.* 18. and ſure I am, it is true Divinity, whoſoever ſaies it, Chriſt is the rock.

I will give unto thee the keyes, &c. ver. 19. Therefore *Peter* was the head of the Church, *Bell: de Rom: pont. lib.* 1. *cap.* 12.

The keyes were given to *Peter*, as a Miniſter and Servant, not as a Lord and Maſter, and not to him excluding the reſt: for what is here promiſed to him ſingularly, and perſonally, is given to them all univerſally and in common, *in Ioan.* 20. 23.

Whatſoever thou ſhalt binde on earth, &c. verſe 19. Therefore the Paſtors of the Church have power given them from heaven to diſpoſe and diſpence the treaſury of ſatisfaction, and to grant indulgences, *Bell: de Indulg. lib.* 1. *cap.* 3.

Whatſoever, here reaches onely to ſinne, *i.e.* whatſoever ſinne, according to the word of God, not by making any new law, or erecting offices, thou ſhalt binde on earth.

If any man will come after me; &c. ver. 24. Therefore Evangelicall counſells are aſſerted in the Scriptures: *Bell: de Monach. lib.* 2. *cap.* 9.

This is not a councill, but a precept, and appertains to all, according to the inward affection, and preparation of the heart; to thoſe in the execution and outward act, whom the defence of the goſpel, or Gods glory ſhall ſummon.

He ſhall reward every man according to his works, ver. 27. Therefore the works of juſt men deſerve eternall life, *Bel. de Juſtif. l.* 5. *c.* 3.

It is one thing to be rewarded according to our works, another, for our works.

CHAP.

Chap. 17.

And there appeared to them Moſes and Elias, ver. 3. Therefore Saints are to be invocated, *Bell.*

They ſaw them, they did not pray to them.

Elias truly ſhall firſt come and reſtore all things, ver. 11. Therefore Antichriſt is not yet come, *Bel. de Rom. Pont. lib.* 3. *cap.* 6.

Chriſt ſpeakes of ſymbolicall *Elias*, *Iohn Baptiſt*, not of naturall *Elias*, as appeares, *ver.* 12, 13.

Then are the children free, ver. 26. Therefore Clerics are free from the Secular power, *Bel. de Cler. lib.* 1. *cap.* 28.

This was a cuſtome preſcribed in the Law, and was yearely paid, when they profeſſed God their chiefe King: The Emperours of Rome having now made Jury their Province, and a Contributary, they received this Tribute; and though Chriſt was free as the Son of God, and the King of Iſrael; yet having ſubjected himſelfe to the Law, and unwilling to give offence, he refuſes not to pay: But of Clerics, admitting them all to be children, yet they are but adopted children; and ſo they are free in the kingdome of God, not in the kingdome of the world; as the worldly adopted children are free in the kindome of the world, not in the kingdome of God.

Give unto them for thee and me, ver. 27. Therefore *Peter* was the Prince of the Apoſtles, *Bel. de Rom. Pontif. l.* 1. *c.* 19.

Paying of Tribute is a note of ſubjection, not of ſuperiority.

Chap. 18.

Their Angels doe alwaies behold, &c., ver. 10. Therefore Saints pray for us in particular, *Bel. de Sanct. beat. l.* 1. *c.* 18.

It is here ſpoke of Angels, not of Saints; and of Angels that are appointed by God to be our Guardians againſt Satan, and uncleane ſpirits: but whether every one hath his particular Angel, and that Angel be alwayes about his perſon, is curious, not profitable to diſpute, and impoſſible to determine.

If he will not heare them, tell it to the Church, &c. ver. 17. Therefore the Pope is the true Judge of Scripture, and of all points of Faith, *Bel: de verb. Dei, l.* 3. *c.* 5.

Here

Here is no mention of doctrine, but of cenſure: Nor is this precept abſolute, but conditionall. 1. If the Church have not loſt his Diſcipline by perſecutions. 2. If the Church command that which Chriſt preſcribes: Nor yet by the Church is here meant the Catholick Church, but the Paſtors of particular Churches: Nor yet by Heathen, is forbidden Civill duty, but Chriſtian communion.

Where two or three are gathered, &c. ver. 20. Therefore Generall Councels called and confirmed by the Pope cannot erre either in Faith or Manners, *Bel. de Concil. author. lib.* 2. *cap.* 2.

Chriſt treats not here of Generall Councels, but of any, the leaſt meeting of faithfull people. (*Where two or three.*)

Beſides, *In my name*, doth not ſignifie the Authority by which they are called, but the Forme in which they meet, *i.e.* in unity and concord.

Laſtly, the promiſe, *I am in the midſt of them*, doth not give an exemption from all errors, but only from damnable errors.

Chap. 19.

What God hath joyned, let no man put aſunder, ver. 6. Therefore Matrimony is a Sacrament, *Bel. de Matr. l.* 1. *c.* 2.

Vide Gen. 2. 18.

There are ſome Eunuches, &c. v. 12. Therefore continence or chaſtitie is rightly vowed to Almighty God, *Bel. de Monac. lib.* 2 *cap.* 23.

To make ones ſelfe an Eunuch, is not to forbid himſelfe the uſe of wedlock: Theſe ſpoken of here, did not doe it by Vow, but by Gift, not by any Law of their owne, but by ſome particular Law and Calling of God; we are not bound farther then the Common Law.

Suffer little Children to come unto me, ver. 14. Therefore young people may vow. *Bel. de Monach. l.* 2. *c.* 35.

Vide Lament. 3. 27. & *Gen.* 28. 20.

If thou wilt enter into life keep the Commandements, ver. 17. Therefore man hath free will, *Bel. de Grat. & lib. Arb. lib.* 5. *cap.* 19.

Vide Iſai. 1. 19. & *Luke* 10. 28.

If

*If thou wilt be perfect, ſell all thou haſt &c, ver.*21. Therefore poverty is rightly vowed to God, *Bel.de Mon.lib.*2.*c.*20. Therefore the Law of God is poſſible. *Bel de Juſtif.l.*4. *c.*11. Therefore Evangelicall Counſels are affirmed in the Scriptures, *Bel.*

This ſpeciall Calling of the Diſciple was to the Apoſtleſhip; and to him it was a command, not a councell: yet the actual ſelling was Adiaphorous, not neceſſary: nor doth he ſay, Give all, but give to the poore; *i.e.* liberally.

Nor is this, *Thou ſhalt have treaſure in heaven*, an effect of the cauſe, but a conſequent of the antecedent, by Gods promiſe.

It is eaſier for a Camel, &c. ver. 24. Therefore God can make a body to be every where, *Bel.de Sacr.Euch. l.*3.*c.*6.

This is a proverbiall ſpeech, and by it Chriſt ſhewes the difficulty of a rich mans ſalvation.

*With God all things are poſſible, ver.*26. Therefore God can make a body to be in many places, and every where, *Bel. de Sacr.Euch. lib.*3. *cap.*3.

God by his abſolute power can doe all things that implie not contradiction or imperfection; God by his actuall power doth not many things which implie neither, not becauſe he cannot, but becauſe he will not.

Behold we have forſaken all, and followed thee, ver. 27. Therefore wilfull poverty is rightly vowed to God, *Bel. de Monach. l.*2.*c.*20.

It doth not follow, that therefore the Apoſtles lived by begging; for there are other wayes of ſuſtentation.

He ſhall receive an hundred fold, and ſhal inherit, &c. ver. 29. Therefore the works of juſt men deſerve eternall life, *Bel: de juſtif. lib.*5 *cap.*3.

*Vide Coloſ.*3.24.

Chap. 20.

*Call the labourers, and give them their hire, ver.*8. Therefore man hath free will in ſaving actions. *Bel. de grat. & lib. arb. l.*6. *cap.*10.

They are ſaid to be labourers, not in reſpect of the firſt act of

converſion; for therein will is meerely paſſive: but in reſpect of the ſecond act: becauſe then being led by the Spirit of God, they worke: Hire is not here taken for the reward of retribution, but of free gift. *Vide Coloſ.*3.24.

Chap. 22.

Many are called, but few are choſen, ver. 14. Therefore Reprobates belong to the Church, *Bel: de Eccl: Milit. l.*3. *c.*7.

They are putrified, not ſound members; They are in the Church, and ſo belong to it by outward appearance; They are not of the Church, and ſo belong not to it by inward influence.

Whoſe is this Image and Superſcription, ver. 20. Therefore Images may be made, *Bel. de Reliq: Sanct: l.*2.*cap.*7.

Vide 1 *Reg.*22.19.

Chap. 23.

The Scribes and Phariſees ſit in Moſes ſeat; whatſoever therefore they bid you obſerve, &c. ver. 2, 3. Therefore the Pope is Judge of Controverſies, and the true ſenſe of Scripture, *Bel. de verb: Dei, l.*3. *c.*5.

Ill and wicked Miniſters may be members of ſome particular Church, but of the Catholick they are not: Nor doth Chriſt command obedience to the Scribes and Phariſees in all things without exception; for he bids take heed of their leaven, *Mat.*16.6. and himſelfe refutes many of their doctrines, *Mat.*5. This command therefore of his is hypothetical, and under condition; *They ſit in Moſes ſeat*, i.e. If they teach you according to the Law and precept of *Moſes*, obey them: S. *Auſtin* therefore alledging this place *in Tract: 86. in Ioan:* thus expounds it; Sitting in *Moſes* chaire they teach the Law of God; and ſo long God teaches by them: but if they once teach themſelves or their owne inventions, Heare them not, obey them not.

*Whether is greater, the gold, &c. ver.*17. Therefore conſecrated Temples communicate holineſſe, *Bel. de cult. Sanct: l.*3.*c* 6.

Things are ſaid to be holy two wayes, 1. by way of ſepara-

tion

tion, when they are ſet apart from common and prophane uſes; ſuch are thoſe perſons and things in *Leviticus* 27. vowed and conſecrated: 2. by way of communication of Sanctimony to perſons or things, either by it ſelfe, ſo onely the holy Ghoſt; or by ſpeciall inſtitution; and ſo was this Temple in Jeruſalem; but it is not ſo with our Temples: that Temple was a figure of Chriſt; our Temples ſignifie no ſuch thing; and therefore are holy onely, by way of Separation, not of Communication.

Yee blinde Guides, which ſtraine at a Gnat, and ſwallow a Camel, ver. 24. Therefore veniall and mortall ſinnes are naturally diſtinguiſhed, *Bel: de Amiſſ. Gr. & ſtat. peccat. l.* 1. *c.* 9.

Chriſt in theſe words ſets not downe any proportion, or diſproportion of ſins, as if ſome were mortall, and ſome veniall; but here he taxes the hypocriſie of the Phariſees, who placed all their Religion in the lighter Ceremonies of the Law, and neglected the weightier Morals.

All ſins by Grace are veniall and pardonable; All ſinnes by nature and in themſelves are mortall and damnable.

How often would I have gathered you together, and ye would not, ver. 37. Therefore man hath free will in holy and ſaving actions, *Bel. de grat. & lib. arb. lib* 6. *cap.* 10.

Chriſt would, and they would not, in the externall meanes of congregating, or gathering together; ſuch as were Miracles, Preaching, and the like; If Chriſt would, they could not have reſiſted the internall meanes of gathering together, ſuch as are effectuall illumination, ſanctification, and other operations of the holy Spirit.

Chap. 24.

Tell us, when ſhall theſe things be? ver. 3. Therefore Antichriſt is not yet come, *Bel.*

The Diſciples enquire not here of Antichriſt, but of 1. the deſtruction of the Temple; and 2. of the conſummation of the world: and Chriſt anſwers the firſt quære untill *ver.* 22. and the 2. quære in the verſe following.

And becauſe iniquity ſhall abound, the love of many ſhall wax cold, ver. 12. Therefore faith once had may be loſt, *Bel. de. Iuſtif. l.* 3. *c.* 4.

The love of many) *i.e.* of them that seeeme to be just, but indeed were not.

The Gospel of the Kingdome shall be preached in all the world: Therefore Antichrist is not yet come, *Bel. de Rom: Pont: lib.3 cap.4.*

This is spoken of the destruction of Jerusalem; not of the end of the world; before which the Gospell shall be preached to all the world, if not absolutely, and singularly, yet Synecdochically, and generally, *i.e.* to the most famous Nations; which being already done, the objection fals, and Antichrist is come.

Then there shall be great tribulation, ver.21. Therefore Antichrist is not yet come, *Bel. ibid. cap.7.& 9.*

Here it is not spoken of the persecutions raised by Antichrist, but of the destruction of Jerusalem by *Titus.*

If they shall say, Loe here is Christ, &c. ver.23. Therefore Antichrist shall feigne himselfe to be Christ. *Bel. de Rom. pont.lib.3. cap.14.*

This can but Analogically be referred to the Christian Church; properly it relates to the Jews; and so speaks not of any Christian Antichrist, but of Jewish *Pseudochristi.*

They shall shew great signes and wonders, ver.24. Therefore the Pope is not Antichrist. *Bel.de Rom.pont.l.3.c.15.*

Not true and reall, but appearing and seeming wonders; such as the Romish Antichrist hath wrought.

Then shall appeare the signe of the Son of man, ver.30. Therefore the Crosse is to be honoured. *Bel. de imag. sanct. lib.2. cap.23.*

Here is no speech of the Crosse, but of a Signe, which most Fathers deny to be the Crosse; and what the Signe is, is very uncertaine: Certainly whatsoever it be, unlesse it be Christ himselfe, not to be adored, unlesse it be by Fear or Desire.

Who then is a faithfull and wise servant? &c. ver.45. Therefore the spirits of the blessed departed governe & protect the faithfull that be living. *Bel.de Sanct.beat.lib.1.c.18.*

Your selfe *li.2. de Concil. c.16. doe exponnd* this place of Christ; and in your first Book *De Cler. cap.14.* you expound it

it of all Biſhops; and if either of them be true, your Objection here falls of it ſelfe.

And moſt Expoſitors doe ſay, that Chriſt in this place teacheth them who have attained degrees of honour, to abound in labour.

He ſhall make him ruler over all his goods, ver. 47: Therefore the Government of the Church ought to be Monarchical. *Bel. de Rom. pont. l.* 1. *c.* 9.

This is not ſpoke of the Government of the Church in this life, but of the Church-mans reward in the life to come. *Vide Iſaiah* 14.12.

But if that evill ſervant, &c. Ver. 48. Therefore either evill Paſtors are not Paſtors, or great ſinners are members of the Church. *Bel. de Eccl. l. c.* 9.

The ſame man may be a true Paſtor in reſpect of his Ordination, yet no true Paſtor in reſpect of his converſation, and adminiſtration; and ſo is an ill man a member of ſome particular, but not of the Catholique Church.

Chap. 25.

To every man according to his ſeverall ability, Verſe 15. Therefore Predeſtination depends upon the fore-ſight of our Diſpoſition. *Bel: de Grat. & lib. arb. l.* 2. *c.* 13.

Talents ſignifie not juſtifying Grace in particular, but Gods bleſſings in generall; *Severall ability* ſignifies not our diſpoſition by nature, but that condition and ſtate which God hath aſſigned us to.

From him that hath not ſhall be taken away, &c. Verſe 29. Therefore a man may fall from grace, *Bel.*

By talents are not underſtood the ſpeciall, but the common guifts of God.

I was hungry, and ye gave me meat, &c. Verſe 35: Therefore almes are meritorious and ſatisfactory workes, *Bel. de bon. oper. lib.* 3. *cap.* 5. Therefore good workes deſerve eternall life, *Bel. de Juſt. lib.* 5. *cap.* 3.

The particle, For, for I was hungry, is not cauſall, but demonſtrative; Chriſt doth not alleadge our works as the cauſe

of our ſalvation, but as the witneſſes of our juſtification.

Chap. 26.

Then one of the twelve called Iudas Iſcariot, &c. Verſe 14. Therefore reprobates are members of the Church, *Bel. de Eccl. milit. lib.* 3. *cap.* 7.

Iudas was one of the twelve by a corporall commixtion, not by a ſpirituall connexion.

This is my body, verſe 26. Therefore the body of Chriſt is really in the Sacrament, *Bel. de Sacra. Euch. lib.* 1. *cap.* 3. 8, 9, 10. 16. 19.

Theſe words are not, cannot be taken in their naturall, litterall, and proper ſignification, but in a figurative, myſticall, and ſignificative; the ſigne, *i.e. the bread*, receiving the name of the thing ſignified; *i.e.* the body of Chriſt: for Chriſt in theſe words ſpeaks metanomically, teaching what the bread and wine are ſignificatively in their office and uſe, not what they are literally in their nature and ſubſtance.

I will not drink henceforth of the fruit of the Vine. Ver. 29. Therefore the Sacrament is a remaining thing, and in it is the body and blood of Chriſt. *Bel. de ſac: Euch: lib.* 4. *cap.* 2.

This place refers either to the forty dayes after his Reſurrection; or Metaphorically to that Beatitude which he promiſed his Diſciples ſhould enjoy with himſelfe after this life.

Then he began to curſe and ſweare, ver. 74. Therefore the faithfull may fall from grace, *Bel. de Iuſtif. lib.* 3. *cap.* 4.

Any faithfull man may fal as *Peter* did; but he fel not totally, becauſe it was not without reluctancy, nor finally, becauſe he repented.

Chap. 27.

Then was fullfilled that which was ſpoken by the Prophet Ieremie, ver. 9. Therefore the text is corrupted; for it ſhould be by *Zachary: Bel.*

It is confeſſed here is a fault, but no fault of the book or author, but of the librarian and book-keeper.

Or, It may be, *Zacharie* was *Ieremiahs* diſciple, and ſo the pro-

propheſie of *Ieremiah* comming to us by the hands of *Zecharie* bears his name;

Or, which is moſt likely, the Prophet had two names, *Zacharie*, and *Ieremie*; and both ſignifying one and the ſame thing; and ſo S. *Matthew* called him *Ieremie* in ſtead of *Zacharie*, both being ſo neere in pronuntiation.

Chap. 28.

And lo, I am with you alway, even to the end of the world: *ver.* 20. Therefore generall councills confirmed by the Pope cannot erre, *Bel. de Concil. autor. lib. 2. cap. 2.* Therefore the Church is viſible, and cannot faile, *Bel de Eccl. milit. lib 3. cap. 13.*

This promiſe happily did cheifly, if not onely concerne his Apoſtles; if otherwiſe it belongs to the whole Church, yet not that the Church ſhould not erre at all, but that it ſhould not erre finally, and in things neceſſary to ſalvation: and this not to any particular Church, but to the Church Catholick: and even the Church Catholique may faile in reſpect of externall ſplendour, though not of internall candour.

Marke, Chap. 1.

The voice of one crying in the wilderneſſe, verſe 3. See *Mat.* 3. 1.

Confeſſing their ſinnes: ver. 5. See *Mat.* 3 6.

John was clothed with Camels haire: ver. 6. See *Mat.* 3 4.

I have baptized you with water, ver. 8. See *Mat.* 3. 11.

If thou wilt, thou canſt make me cleane, ver. 40. Therefore all whatſoever God hath revealed is the object of juſtifying faith, *Bel. de Iuſtif. lib.* 1. *cap.* 8.

The common object of faith is the whole word of God revealed in the Scripture; but the proper object of faith is the Doctrine of the Goſpel, or ſome ſpeciall promiſes in the Goſpel offering ſalvation in Jeſus Chriſt.

The Lepers (if thou wilt) is not a doubting of mercy, but a ſubjecting his deſire to Chriſts pleaſure; ſince all corporall and

and temporall benefits are promiſed under condition.

CHAP. 6.

*And they annointed with oyle many that were ſicke, ver.*13. Therefore unction is a Sacrament, *Bel. de Sacr. extr. unct. lib.* 1. *cap.*2.

This oyle and unction was an extraodinary guift for a time to heale miraculouſly, and therefore not to be drawn into an ordinary example; neither can it be a Sacrament, becauſe the thing ſignified is wanting.

CHAP. 7.

*For this ſaying go thy way, the devil is gone out of thy daughter, ver.*29. Therefore faith juſtifies by his own worth and virtue, *Bel. de Iuſtif. lib.*1. *cap.*17.

Faith juſtifies onely relatively, as the inſtrument whereby Chriſt is apprehended, not abſolutely as the meritorious cauſe

CHAP. 8.

*Whoſoever will ſave his life ſhall loſe it, ver.*35. See *Mat.* 10.39.

CHAP. 9.

*All things are poſſible to him that beleiveth, ver.*23. Therefore the law of God is poſſible, *Bel.*

Chriſt ſpeaks not here of things to be done, ſuch as the fullfilling of the Law of God, but of things to be beleived, ſuch as is caſting out of devils.

CHAP. 10.

*What God hath joyned, &c. ver.*9. Therefore Matrimony is a Sacrament, *Bel. de Sacr. matr. lib.*1. *cap.*2.

This iudiſſolubility is not by ſacramentall, but by naturall law, See *Gen.*2.18.

*Ieſus beholding him, loved him, &c. ver.*21. Therefore without faith one may pleaſe God, *Bel.*

It is ſaid Chriſt loved him, *i.e.* with that generall love whereby he loves all his creatures, eſpecially thoſe politicall virtues which beautifie and adorne the life of man; not with ſpeciall love wherewith he embraces his elect.

It

It is easier for a Camel, &c. Verse 25. *With God all things are possible, Verse* 27. See *Mat.* 19.24.26.

Chap. 14.

I will drinke no more of the fruit, &c. Verse 25. See *Mat.* 26.29.

All things are possible to thee, Verse 36. See *Mat.* 19.26.

Chap. 15.

He calleth for Elias, Verse 35. Therefore the Jewes understood not the Hebrew edition of the old Testament, *Bel. in Ep.*

It may be they malitiously mocked Christ, or it may be they did not wel heare Christ, or it may be, being soldiers, they were strangers, and Romanes, and so understood the Hebrew language, but most improbable it is, if they were Jewes that they should not understand their mother tonuge.

Chap. 16.

And when the Sabboth day was passed, Verse 1. In many bookes this whole chapter is wanting, Therefore the greek text is not pure, *Bel. de verb. Dei. lib.* 2. *cap.* 7.

And in many other bookes this whole chapter is: and therefore the greek text is pure: those wherein this chapter is not came so to be gelt by the impiety of the Manichees.

He that shall beleeve and be baptized, shall be saved, ver. 16. Therefore the Sacraments confer grace; for even hence it is manifest, that to Baptisme is attributed the power of salvation. *Bel. de Sacr. l.* 2. *c.* 3.

Nor Baptisme, nor the other Sacrament saves us by conferring grace operatively, but by representing Grace instrumentally; and this not by the power of the Instrument, but of the Author; nor yet so absolutely, but conditionally.

These signes shall follow them that beleeve, Ver. 17. Therefore Miracles are necessary. *Bel. de not. Eccl. l.* 4. *c.* 14.

This miraculous faith was given onely for a time, nor yet to all, but to some particular persons. *Vide Exod.* 4.1.

THey *were both righteous before God, &c. ver.* 6. Therefore the Law of God is possible. *Bel. de just. l.* 1. *c.* 11.

Righteous they were, 1. Before God, by the imputed righteousnesse of Christ, in whom to come they did beleeve, and not by any inherent righteousnesse of their owne: 2. Before men, in respect of any grosse enormity, not of common infirmity.

As soone as the daies of his Ministration, &c. ver. 23. *Vide* 1 *Sam.* 21. 4.

And of his kingdome there shall be no end, ver. 33. *Vide Mat.* 16. 18.

How shall this thing be, seeing I know not a man? ver. 24. Therefore the vow of continence is rightly vowed to God. *Bel. de Monach. lib.* 2. *cap.* 22.

No such thing can be concluded hence; for the Virgin *Mary* made no such vow; nor could she because she was marryed. *Vide* 1 *Sam.* 21. 4. *Gen.* 28. 20.

Nor did she speak this by way of Dubitation, but Question; she did not distrust it should be so, but desired to know how it should be so, since there was an impediment of nature, not of vow.

And he was in the deserts, ver. 80. *Vide Mat.* 3. 1.

CHAP. 2.

She served God with fastings and prayers, ver. 37. Therefore Fasting and Prayer are works of Satisfaction. *Bel. de pœnit. l.* 4. *c.* 6.

She was a Propheteſſe, and either she had a particular command for doing this, or the duty of her office required this.

To the Objection thus: Neither these, nor any other works of piety are either satisfactorie, or meritorious: 1. Not satisfactorie, because they are commanded, and when we have done all we can, we are but unprofitable servants: Nor 2. meritorious, because of that disproportion which is betwixt our works, and Gods gifts.

They

They went up to Ieruſalem after the cuſtome, Verſe 42. Therefore Pilgrimages are lawfull, *Bel. de Mon. l.* 2. *c.*39. *Vide Deut.*16.16.

CHAP. 3.

*The word of God came to Iohn the ſon of Zacharias in the wildernesſe, Ver.*2. Therefore an Eremiticall life is pleaſing unto God: *Bel. de mon. l.*2. *c.*39.

Vide Mat. 3. 1.

*Bring forth fruits worthy of repentance, Ver.*8. Therefore God may be ſatisfied for the temporall puniſhment, *Bel. de pœn. l.*4. *c.*8.

Vide Iſaiah 1.18.

I indeed baptize you with water, Ver. 16. Therefore,&c.

*Vide Mat.*3.11.

*Heber, which was the ſon of Sala, which was the ſon of Cainan, which was the ſon of Arphaxad, ver.*36. Therefore the Greek Text is not pure; becauſe in *Gen.* 10. 24. *Cainan* is omitted. *Bel.*

It may be *Cainan* is added by S. *Luke*, but upon the credit of the Greek Interpreters; and he had rather follow their interpretation, then trouble the new-born Church with any matter of contention: and ſo much almoſt is intimated by S. *Lukes* owne words in the beginning of this Genealogie, where he ſayes, *ver.*23. *Ieſus being (as was ſuppoſed) the ſon of Ioſeph: q. d.* He intended not any curious or elaborate enumeration of the lineage of Chriſt, but onely fitted his diſcourſe to the underſtanding and opinion of the people: ſo *Ianſenius, Bede*, and *Iunius: Beza* is of opinion that of late by the errour of ſome Greek Edition it crept into the Latine Copies; and this he gives upon the credit of his own ancient Copie, in which *Cainan* is not read.

CHAP. 6.

*Woe unto you that are rich, for ye have received your conſolation, ver.*24. Therefore wilfull poverty is rightly vowed to God. *Bel. de Mon. l.*2. *c.*20.

This is not ſpoken of them that are rich Effectually, but

Affectually; and who grow proud for their abundance, and when their riches increaſe ſet their hearts upon them.

*Forgive and ye ſhall be forgiven, ver.*38. *vide Mat.*6.14.

*The Diſciple is not above his Maſter, ver.*40. Therefore the Pope is above the Emperour, *Bel.*

There is a twofold Maſter; one of Authority, another of Miniſtery; and this place is ſpoke of the firſt, not of the latter.

Why beholdeſt thou the moate in thy brothers eye, &c. ver. 47. Therefore veniall and mortall ſin are naturally diſtinguiſhed, *Bel. de Amiſſ. gr. & ſtat. peccat. l.*1.*c.*9.

Therefore all ſins are not equall, may juſtly be hence inferred; but not, Any ſin in its owne nature is veniall.

Chap. 7.

*I have not found ſo great faith, no not in Iſrael, ver.*9. Therefore the object of juſtifying faith is not any ſpeciall mercy, but the whole word of God, *Bel. de Iuſtif. l.*1.*c.*8. Therefore the righteous are not equall, *Bel: ibid: l.*3.*c.*16.

This Centurion believed that Chriſt could by his power, and would by his mercy heale his ſervant, *vide Marke* 1.40.

*Many ſinnes are forgiven her, becauſe ſhee loved much, ver.*47. Therefore dilection is before remiſſion, *Bel. de juſt. l.*1.*c.*13.

Becauſe is not cauſall, but demonſtrative; a note of what did follow, not of what was to follow.

*Thy faith hath ſaved thee, ver.*50. Therefore faith by its owne worth and vertue juſtifies, *Bel. de juſt. l.*1.*c.*17.

Vide Marke 7.29.

Chap. 8.

*And many others which miniſtred unto him of their ſubſtance, ver.*3. Therefore it is lawfull for Fryars to live on begging, *Bel. de Monach. l.*2. *c.*45.

They miniſtred unto him; not as a beggar, by way of almes; but either by way of reward, as a workemaſter, or by way of thankfulneſſe, as a deſerver.

*His Diſciples asked him, what this Parable might be, &c? ver.*9.

ver.9. Therefore the Scriptures are not to be propoſed to all, *Bel.*

To the Diſciples it was given, not to others, to underſtand the Scriptures.

And in time of tentation fall away, ver. 13. Therefore faith once had may be loſt, *Bell. de juſtif. l.*3.*c.*14.

He ſpeakes not here of true faith; (for it had no roote) but of a falſe and time-ſerving, or temporary faith; for in time of tentation it fell away.

CHAP. 9.

*Whoſoever will ſave his life, &c. ver.*24. *vide Mat.*10.39.

CHAP. 10.

*The labourer is worthy of his hire, ver.*7. Therefore works are meritorious, *Bel. de juſtif. lib.*5.*cap.*3.

This is ſpoken betwixt man and man; and ſo one man by his works may deſerve of another; This place further ſhews, that the Clergy and Miniſtery ought to have a liberall maintenance. *vide Mat.*5.12.

He that heareth you, heareth me, ver. 16. Therefore the Pope may make Laws, *Bel: de Rom: Pont: l.*4.*c.*16. Therfore Councels confirmed by the Pope cannot erre, *Bel: de Concil: Autor: l.*2.*c.*2.

This was ſpoken perſonally and properly to and of the Apoſtles; but be it underſtood of all Miniſters and Preachers of Gods holy word; no more will follow of it, but this; He that heareth you preaching my precepts and my promiſes, he heareth me: If you lay aſide your Ambaſſage, and meddle with other affaires, it is no ſuch matter.

*This doe, and thou ſhalt live, ver.*28. Therefore there is no difference betwixt the Law and the Goſpell, *Bel. de juſtif. lib.*4.*cap.*2.

The Lawyer doth not aske, what ſhall I beleeve to inherit eternall life? but what ſhall I doe? and Chriſt anſwers him accordingly; *i.e.* by a Legall, not Evangelicall juſtification: And beſides, In this anſwer Chriſt confutes this Juſtitiaries hypocriſie, who bragged he had kept the Law.

A certaine man descended from Ierusalem, &c. ver. 30. Therefore that rectitude wherein *Adam* was created was a supernaturall gift, *Bel: de gr: prim: hom: lib. cap.* 6.

Christ intended not in this Parable to expresse the state of *Adam*, or his fall and reparation; but onely to commend to us the duty of love, and charity towards our neighbour; and therefore this inference marres and wrongs the Parable, *vide tamen Psal.* 8. 5.

And what thou shalt lay out more, &c. ver. 35. Therefore there are works of Supererogation, *Bel.*

This is a most unhappy mistake; for the word here doth not signifie to doe more then was commanded, but to lay out more then was delivered.

Chap. 11.

How much more shall your heavenly, &c. ver. 13. Therefore man hath free will in spirituals, *Bel: de gr: & lib. arb. lib.* 6. *cap.* 10.

Christ speaks of a man converted, not of a man in the first Act of his conversion; for then the Holy Ghost is given unasked.

Give Almes and all things shall be cleane, ver. 41. Therefore Almes is a satisfactory worke, *Bel: de pœn: l.* 4. *c.* 6.

Almes is here commanded as a signe, not commanded as a cause of our Sanctification.

Chap. 12.

Who then is that faithfull and wise Steward, &c. v. 42. Therefore the government of the Church ought to be Monarchicall, *Bel: de Rom: Pont: l.* 1. *c.* 9.

Vide Mat. 24. 47. *Isaiæ* 14. 12.

Thou shalt not depart thence untill thou hast paid, ver. 59. Therefore veniall and mortall sin are naturally distinguished, *Bel: de amiss. gr: & stat: peccat: l.* 1. *c.* 9.

Vide Mat. 23. 24. *& Mat.* 5. 26..

Chap. 15.

Joy shall be in heaven over one sinner, &c. ver. 7. Therefore the

the Saints pray for us, *Bel. de Sanct. Beat. l.* 1. *cap.* 18.

This joy is amongst the Angels; not the Saints departed: The Angels by their office are the ministers of the Faithfull and see their condition; The Saints are at rest: Yet were it admitted thus far, That the Saints know our conversion, and rejoyce; the Conclusion would hardly follow; Therefore they heare our prayers.

It is not denyed but the Saints doe in generall pray for what appertaines to Gods glory, and the accomplishment of the Church: but that they pray for our particular persons & necessities is not beleeved by the Reformists, nor proved by the Papists; nor indeed can be.

CHAP. 16.

Make to your selves friends of the Mammon, &c. ver. 9. Therefore we may merit by our workes and expect it, *Bel. de Iustif. lib.* 5. *cap.* 8.

God in the Sacrifice of devotion respects first the person, and then the work; in the sacrifice of compassion or almes, he respects the work, though not the person receiving; almes may be given to an unworthy and unthankfull man; and though the man do not, yet the almes will plead to God for us, not urging its own merit, but his own (Gods own) promise, *Calvine.*

Others give it thus; The poor Saints shall receive their benefactors into everlasting habitations, *i.e.* 1. They commend them daily unto God in their prayers while they live, *i.e.* to Gods mercy, 2. to Gods glory when they die; and 3. at the last day Christ, as the poor mans mouth shall testifie, that their almes were acceptable to him, as being undeniable witnesses of their unfeigned faith.

He saw Abraham afar off, Ver. 23. Therefore the soules of Saints were not in heaven before Christs ascension: *Bel. de Christi: ani. lib.* 4. *cap.* 11.

They were at rest; therefore not in *Limbo.*

I pray thee father send &c. ver. 27. Therefore the Saints pray for us, *Bel. de Sanct. beat. lib.* 1. *cap.* 8.

This is a parable, and not thus to be urged beyond the scope of

of the propoſer, and his ſcope was to condemne unmercifullneſſe: To the objections thus: 1. This ſight was mentall, not corporall; Therefore where the ſouls of Saints were, this place tells not, 2. The Saints do pray for the Church in generall: and happily for their friends in common; but not for particular perſons or neceſſities.

Chap. 17.

And the Apoſtles ſaid unto the Lord, Increaſe our faith, ver. 5. Therefore there is a firſt and ſecond juſtification. *Bel.*

No ſuch thing can be here inferred; but onely thus much, That as the firſt Act and beginning, ſo the confirmation and augmentation of Faith is the gift of God onely.

Chap. 18.

The Publicane ſmote his breaſt, ſaying, &c. Ver. 13. Therefore the object of faith is not Gods ſpeciall mercie. *Bel. de juſtif. lib.* 1. *cap.* 8.

The Publican doubted and diſclaimed his owne inherent righteouſneſſe; he doubted not imputed righteouſneſſe, when he deſired Gods mercie: He ſmote his breaſt in ſigne of Humiliation, not of Caſtigation. To the Objection, *Vide Marc.* 1. 40.

Sell all thou haſt, and give to the poore, ver. 22. *Vide Mat.* 19. 21.

It is eaſier for a camel to goe, ver. 25. *Vide Mat.* 19. 24.

Chap. 20.

They which ſhall be accounted worthie to obtain, &c. ver. 35. Therefore the works of righteous men are meritorious, and deſerve eternall life. *Bel. de juſt. l.* 5. *c.* 3.

The Righteous are pronounced worthy of heaven, not for their own, but Chriſts worthineſſe: Therefore it is not ſaid here, They which are worthy, but they which ſhall be accounted worthy, *i. e.* They which ſhall be ſo cenſured: Worthy they are, not Simply and Formally, but Judicially: not for their Impletion of the Law, but for Chriſts Exinanition of the Law.

The

*They are equall to the Angels, ver.*36. Therefore the Saints doe pray for us. *Bel.*

Here is a compariſon of the Saints with the Angels, not in their Offices, but in their Glorification, and namely in Exemption from all Naturall, Carnall, and Terreſtriall affaires.

Chap. 22.

And he took bread, &c. ver. 19. Therefore the Maſſe is a Sacrifice. *Bel. de Miſſ. l.*1.*c.*12.

*Vide Mat.*26.26.

*Doe this in my remembrance, ver.*19. Therefore, &c. *Idem.*

To Doe ſignifies to Sacrifice both with the Hebrews and Latines, but not with the Greeks.

*I have prayed for thee that thy faith fail not, ver.*23. Therefore the Pope cannot erre in matters of faith. *Bel. de Ro. pont. l.*4.*c.*3.

Underſtanding this place of *Peter* alone, though it may be undetſtood of all the faithfull, yet it frees him not from all errours in faith, but from perpetuall and finall Apoſtaſie.

Chap. 23.

*Lord remember me when thou commeſt into thy Kingdome, ver.*42. Therefore there is a Purgatory. *Bel.*

It is one thing to be remembred, another thing to have forgiveneſſe of ſins after this life: the Thiefe penitent prayes for the former, not the latter: and after death he went into Paradiſe, not into Purgatory.

Chap. 24.

And beginning at Moſes, &c. ver. 27. Therefore the Scriptures are obſcure. *Bell: de verb. Dei, lib.*1.*cap.*1.

Chriſt expounded the Scriptures, not that they were in themſelves obſcure, but that theſe Diſciples did labour of the common infirmity, and opinion, That Chriſt ſhould be an Earthly King.

He took bread, &c. Therefore Communion under one kind is not againſt the rule of Chriſt. *Bel. de Euch. l.*4.*c.*24.

There is no diſcourſe in this place of the Euchariſt, but of ſome common Supper.

John, CHAP. I.

THat was the true light which enlightneth every, verſe 9. Therefore ſufficient help to ſalvation is given to all men. *Bel. de grat. & lib. Arbit. lib.* 1. *cap.* 5.

This is indeed to be underſtood of the light of grace; but not that every man is inlightned with it, but that no man is inlightned without it.

As manie as received him, to them he gave power, verſe 12. Therefore faith alone doth not juſtifie. *Bel. de Juſt. lib.* 1. *c.* 13.

As many as *received* him, *i. e. beleeved* in him, he gave *power*; *i. e.* not onely the eſſence of power, but the actuall exerciſe of it alſo.

And of his fulneſſe we have all received, &c. ver. 16. Therefore the ſoule of Chriſt was full of wiſdome from the very beginning. *Bel: de Chr: an: l.* 4. *c.* 2.

That is, For the Grace of the Law which was Tranſient, we have the Grace of the Goſpel which is Permanent: For the ſhadows of Grace in the Old Teſtament, we have the ſubſtance in the New Teſtament: *Vide Iſa:* 11. 2. *& Pſ.* 45. 7.

I baptize you with water, ver: 26. *vide Mat.* 3. 11.

CHAP. 3.

Except a man be borne againe, ver. 3. Therefore Sacraments confer grace: *Bel. de Sacr. l.* 2. *c.* 4.

To be born again ſignifies to be adopted into the Son-ſhip of Chriſt, and ſo comprehends the whole converſion of Man, which conſiſts in Juſtification and Sanctification; and not ſpecially and onely thoſe two motions which pertain to Sanctification onely.

To the objection, *Vide Iſaiah* 1. 16.

Except a man be borne of water, and of the ſpirit, Verſe 5. Therefore children dyeing without baptiſme are damned,

Bel.

Bel. de grat. & ſtat. peccat. l. 6. c. 2. Therefore faith alone juſtifies not, but a deſire actually to receive the Sacrament, *Bell: de luſtif: lib. 1. cap. 13.*

Water here ſignifies not Baptiſme, but the inward renovation of the ſpirit; which is here compared to waſhing by water, elſewhere to purging by fire.

It is not the abſence or privation, but the contempt of baptiſme that damnes us.

He that beleiveth on the ſon, &c. Verſe 36. Therefore children dying without baptiſme are damned, becauſe they beleive not, *Bell: de grat: & ſtat. peccat: lib. 6. cap. 2.*

They beleive not actually, but they beleive habitually.

Chap. 4.

The water that I ſhall give him ſhall be in him, &c. Verſe 14. Therefore the grace that makes us acceptable, is a quality by way of habit remaining in us, *Bell: de grat: & l. arb: l. 1. c. 4.*

Chriſt calls the grace of the Holy Ghoſt diffuſed in us a fountaine or well of water ſpringing, and ſpringing up into everlaſting life; not that eternall life is the effect of it, but that this grace leads, and brings, and carries us to eternall life, as the product, and terme, and place of the journies end.

The grace which makes us acceptable to God, is not a quality habitually remaining in us; but it is in God ſubjectively, in us objectively, reſiding in God, to us imputed.

But the houre commeth, and now is, when the worſhippers ſhall worſhip the Father in ſpirit and in truth, Verſe 23. Therefore the Sacrifice of the Maſſe is proved in the new Teſtament: *Bell: de Miſſ: lib. 1. cap. 11.* Therefore Chriſt here ſpeaks of a new worſhipping of God which was not before: *Ibid.*

He ſpeakes not of any new kinde of worſhip, in reſpect of ſubſtance, but in reſpect of place and manner: not any new kinde of ſacrificing, but a certaine ſpirituall worſhip, not tyed to judaicall ceremonies or places.

Chap. 5.

So hath he given to the Sonne to have life in himſelf, Verſe 26.

Therefore Christ is not God of himself, *Bel: de Christ. l. 2. c. 10.*

Christ here speaks of himself as he is man, not as he is God, nor doth he speak of life in himself the head, but in us the members: the summe and sence is this: As the Father is Author of life in the regenerate, so am I.

To the objection thus: Christ in his absolute essence is God of himself, in his relative essence, he is the Son of his Father.

If another shall come in his own name, him will ye receive, ver. 43. Therefore Antichrist comes especially for the Jews, and shall by them be received for their Messias, *Bel. de Ant. lib.* 3. *cap.* 12. Therefore the Pope is not Antichrist, *Ib. cap.* 14. Therefore Antichrist shall openly professe himselfe to be Christ, *Ibid.*

Another is not taken as one for one opposing Christ, but distributively, and may note this, or that, or another, or any one that is against Christ: *In his own name:* not that he shall not pretend Christs name, but because he shall come of his own motion, of his own braine and phansie; and without any Mission of the Fathers.

Chap. 6.

Labour not for the meat which perisheth, ver. 27. Therefore man hath free will in spiritualls, *Bel. de grat. & l. arb. l. 6. c. 10.*

Vide Ezech. 33. 11. *Ierem.* 4. 1.

The bread which I will give, is my flesh, which I will, &c. ver. 51. Therefore communion under one kind is lawfull, *Bel. de Euch. l. 4. c. 24.*

He speaks not here of the Eucharist, but of communion with his members, and so the bread is not here taken for that in the Sacrament, but meerly for spirituall bread, *i. e.* Christ; the eating of whom is spirituall, not corporall; as appears *ver.* 63.

And I live by the Father, ver. 57. Therefore the Sonne hath not his essence of himself, *Bel. de Christo. lib.* 2. *cap.* 19.

Christ speaks of himself in respect of his humanity, not his divinity *Vide cap.* 5. *ver.* 26.

Will ye also go away? ver. 67. *Vide Prov.* 1. 24.

Chap.

Chap. 7.

I know him, for I am from him, and he hath ſent me, ver. 29. Therefore Chriſt hath not his eſſence of himſelf, *Bel. de Chriſt. lib.* 2. *cap.* 19.

Chriſt ſpeaks of himſelf as mediatour in the concrete, not of his divinity in the abſtract, *Vide cap.* 5. *ver.* 26.

This people who knoweth not the law, Verſe 49. Therefore the Jews underſtood not the Hebrew language in the time of Chriſt, *Bel.*

It is not here ſpoken of the words and letters of the language, but of the ſenſe of the law.

Chap. 8.

They brought unto him a woman taken in adultery, ver. 3. Therefore the greek text is corrupted, becauſe in moſt bookes this Hiſtory is not, *Bel.*

The Novatians and the Catharists did expunge this Hiſtory, not others.

Went out one by one, Verſe 9. In the greek it is, one upon one, and therefore the greek text is impure, *Bel.*

It is very like that Καὶ, crept in for Καὶ, *Beza* thus, one and then one.

The ſame that I ſaid unto you from the beginning, Verſe 25. Therefore in the Scriptures are many doubtfull ſpeeches, *Bel. de verb. Dei. lib.* 3. *cap.* 1.

The Latine makes it doubtfull, not the greek, for allow but an illepſis of the verbe ſubſtantive, and the accuſitive caſe to be put adverbially, which is uſuall; and miſtake not a pronune for a conjunction, and the ſence is plaine and eaſie; I am not any other then what I have ſaid my ſelf to be from the beginning.

As the Father hath taught me I ſpeake theſe things, and he that hath ſent me is with me, Verſe 28. Therefore Chriſt hath not his eſſence of himſelfe. *Bell: de Chriſt: lib.* 2. *cap.* 19.

He ſpeaks to the peoples underſtanding, of his Humane, not his divine nature, *Vide Ierem:* 5. 26.

CHAP. 10.

There ſhall be one Fold, and one Shepheard, ver. 16. Therefore the government of the Church ought to be Monarchicall, *Bel: de Rom: Pont: lib.*1.*cap.*7. The Pope is above a Councell, *Bel: de Concil. autor. l.*2. *c.*17. The union of the members amongſt themſelves, and with the Pope is a note of the Church, *Bel.de Not. Eccl. l.*4.*c.*10.

He ſpeaks of one chiefe Shepheard, and thats himſelfe; not of any miniſteriall Shepheard; and ſo he is above all Councels; and our union with him is a note of the Church.

CHAP. 12.

*Many of the chiefe Rulers believed on him, but for feare, &c. ver.*42. Therefore faith which juſtifies by way of diſpoſition may be ſeparated from love and other vertues, *Bel. de Iuſtif. lib.*1.*cap.*15.

Such as our Faith is, ſuch is our Love; weake faith, covert love; ſtrong faith, open love; but both true, and never aſunder.

CHAP. 14.

*And he ſhall give you another comforter, &c. ver.*16. Therefore neither can the Church nor Councels erre, *Bel.de Concil. lib.*2.*c.*2.

This was ſpoke abſolutely to the Apoſtles; the promiſe belongs to us too, but with limitation: The holy Ghoſt doth teach us all Truth, not ſimply all, but all neceſſary Truth; not that we cannot erre at all, but that we ſhall not erre for ever.

*He that hath my Commandements and keepeth them, &c. ver.*21. Therefore the Law of God is poſſible, *Bel. de juſtif. lib.*4.*cap.*11. Therefore the grace that makes us acceptable is not diſtinguiſhed from the habit of charity, *Bel. de gr. & lib. arb. lib.*1.*cap.*6.

As we love God, ſo we keepe Gods Commandements; wee love not God perfectly, nor do we perfectly keep Gods Commandements.

Our love is not the cauſe why God loves us, but the effect and ſigne that God loves us.

CHAP.

Chap. 15.

*Every branch in me that beareth not fruit, he taketh away, ver.*2. Therefore no man is ſure of his predeſtination, *Bel. de juſtif: lib.*3. *cap.*12. Therefore faith once had may be loſt, *ibid. cap.*14.

He ſpeaks of hypocrites, and ſuch as appeare faithfull; whom he cals ſterile or barren branches; and not of them that are truly faithfull.

*Now ye are cleane, &c. ver.*3. Therefore one may fulfill the Law, *Bel. de juſtif: l.*4. *c.*11.

They were cleane by acceptation, not perfection; In affection, not in operation, in deſire, not in deed: in reſpect of hunger and thirſt, not of ſaturity.

*Greater love hath no man then this, that a man lay, &c. v.*13. Therefore our charity is perfect; *Bel. de juſtif. lib.*2. *cap.*7.

This place excludes not a greater degree, but a more perfect kinde: nor is it to be ſimply underſtood, as if the greateſt charity were to die for ones friend; for it is a greater to die for ones enemy, *Rom.*5.

And yet if one came to this greateſt charity, yet ſome *Remora* and retardation in the fleſh might hinder it from perfection.

*Ye are my friends if ye doe whatſoever I command you, v.*14. Therefore the Law is poſſible, *Bel de Iuſtif. l.*4. *c.*11. and the Evangelicall promiſes are conditionall, *ibid. cap.*2. and that grace which renders us acceptable is not diſtinguiſhed from the habit of charity, *Bel: de Grat. & lib. arb. l.*1. *c.*6.

It is not the exact performance and obſervance, but the true deſire and endeavour to performe his commands that God exacts and expects.

*If I had not done among them the works, &c. ver.*24. Therefore Miracles are neceſſary, *Bel. de Not. Eccle. l.*4. *cap.*14.

Theſe words of Chriſt are to be underſtood comparatively, thus, They had not had ſo great ſin; and not abſolutely, thus, They had not had any ſinne; though they had not believed in him without Miracles.

Chap.

Chap. 16.

I have yet many things to ſay unto you, ver. 12. Therefore there are ſome true Traditions, *Bel. de verb. Dei. l.*4.*c.*5.

It is not denied, but denied to be aptly inferred hence: for thoſe many things which Chriſt had to ſay, were but the ſame things he had before taught them, but were to be delivered after another manner.

*When the Spirit of truth is come, &c. ver.*13. Therefore the Church cannot erre, *Bel. de Eccl. Milit. lib.*3. *cap.*14. nor Generall Councels confirmed by the Pope, *Bel. de Concil. autor. lib.*2. *cap.*2.

This promiſe litterally belongs onely to the Apoſtles; To their Succeſſors in a qualified ſenſe: Hee will teach, or lead you into all truth; not all ſimply, but all neceſſary to ſalvation; not all at all times, and in every action; but ſo into all, that you ſhall not for ever, and finally fall from truth neceſſary to be believed: He will lead you, but by the hand of Scripture, ſpeaking out of the word of God, and calling to our remembrance whatſoever Chriſt hath ſaid, *Iohn* 14.26.

To the objection: Councels determining according to the word are kept by the Spirit that they erre not; but when they wave and leave the word, they erre, at leaſt, may erre, though they pretend the Spirit.

Chap. 17.

*They have kept thy word, ver.*6. Therefore the Law is poſſible, *Bel. de juſtif. l.*4.*c.*11. *vide Gen.*6.9.

*None is loſt ſave that Son of perdition, ver.*12. Therefore faith once had may be loſt, *Bel. de juſtif: lib.*3.*cap.*4.

Whom thou haſt given to me to be my Apoſtles; not whom thou haſt given me to eternall life.

Chap. 20.

*As my Father ſent me, even ſo ſend I you, ver.*21. Therefore the Pope may make Lawes, *Bel. de Rom. Pontif. l.*4.*c.*16.

As my Father ſent me to preach the Goſpell in mine own perſon, ſo ſend I you to preach the ſame Goſpell in your perſons:

ſons: I ſend you ſo, not with the like power in all things, but in this reſpect onely.

Receive the holy Ghoſt, whoſe ſins ye remit, &c. verſe 22. Therefore Penance is a Sacrament, *Bel. de Sacr. lib.* 1. *cap.* 24. Therefore Confeſſion of ſins before a Prieſt is to be made in particular by divine Law, *Bel: de pœnit: l.* 3. *c.* 2. Therefore Ordination is a Sacrament, *Bel: de Sacr: Ord: l.* 1. *c.* 2.

Granting that theſe words doe containe both a precept, and a promiſe; yet here is no outward ſigne, which is eſſentially neceſſary to the conſtitution of a Sacrament: Neither is any Judiciary power of remitting ſinnes granted in theſe words, but onely a declarative; not to diſſolve or extinguiſh the ſin, but to preach forgiveneſſe.

Then came Ieſus, the doores being ſhut, ver: 26. Therefore the body of Chriſt can be in many places, and yet poſſeſſe no place, *Bel: de Sacr: Euch. l.* 3. *c.* 6.

Penetration or illocality is not noted by *the doores being ſhut*, but onely the time when Jeſus came in, and not the manner how he came in: The creature gave way to the Creator, the Creator did not penetrate the creature.

Chap. 21.

Feed my Lambs, &c. ver. 15. Therefore *Peter* was the Head of the Church, *Bel. de Rom. pont. lib.* 1. *c.* 14. Therefore the Pope ſucceeds *Peter* in the univerſall principality of the Church, *ibid. lib.* 2. *cap.* 12. Therefore the Pope teaching the Church in things appertaining to faith cannot erre, *ibid. lib.* 4. *cap.* 3. and can make Lawes, *ibid. l.* 2. *c.* 17.

Peter in theſe words is endowed with a ſpirituall power, to exhort, to comfort, to confirme, to rebuke, to feed the Flock: not with a Civill or Temporall power, to depoſe Kings, to create Emperours, to make Lawes, &c.

His Succeſſors likewiſe have the ſame power to feed the Flock of Chriſt, but not the ſame priviledges: For S. *Peter* had an Infallible power in reſpect of Doctrine, and an univerſall power in reſpect of place; but his Succeſſors have neither the one, nor the other.

*There are many other things, which if they were written, ver.*25. Therefore there are ſome true Traditions, *Bel: de verb. Dei, l.*4.*c.*5.

This yet followes not here: for it is not here ſaid, *which Ieſus ſaid*, but *which Ieſus did*; nor is it here denied that the generals of ſingulars were written, but onely the particulars of generals: nor yet laſtly is it here ſaid, That any neceſſary doctrines to ſalvation were not written, but ſome particular deeds, *vide Gen.*18.19.

Acts of the Apoſtles, CHAP. I.

*AND ſpeaking of the things pertaining to the Kingdome, ver.*3. Therefore there are ſome true Traditions, *Bel: de verb: Dei, lib.*4. *cap.*5.

*Vide Ioan.*16.12. *& Gen.*18.19.

*Iohn truly baptized you with water, but &c. ver.*5. Therefore the Baptiſme of *Iohn* is not the ſame with the Baptiſme of Chriſt, *Bel. de Bapt. l.*1.*c.*21.

The miſſion of the holy Ghoſt is here by way of Tranſlation called Baptiſme: but here is no oppoſition of *Iohns* Baptiſme to the Baptiſme of Chriſt: onely here is a promiſe of the holy Ghoſt, who was firſt given to the Apoſtles in that viſible effuſion of Gifts, *Acts* 2.2,3,4. and afterwards to others inviſibly by the Impoſition of the Apoſtles hands.

*Vide Mat.*3.11.

And yee ſhall be witneſſes unto mee in Ieruſalem, ver. 8. Therefore Confirmation is a Sacrament, *Bel: de Sacr. Conf. lib.*2.*cap.*2. Therefore Generall Councels confirmed by the Pope cannot erre, *Bel. de Concil. autor. lib.*2.*cap.*2. Therefore Antichriſt is not yet come, *Bel. de Rom: pont: l.*3.*c.*4.

No ſuch thing can truly be deduced hence; for no further ſtate of the Church is here intended then the Apoſtles times; and what they themſelves were to doe.

*He was numbred with us, &c. ver.*17. Therefore Reprobates may be members of the Church, *Bel. de Eccl. Milit. l.*3.*c.*7.

In reſpect of the outward eſſence of the Church *Iudas* was, and

and any other Reprobate may be a member of the Church; but not in reſpect of the inward, or Gods eternall Predeſtination.

CHAP. 2.

*And there appeared unto them cloven Tongues, like as of fire, ver.*3. Therefore the holy Ghoſt may be painted, *Bel. de Rel. Sanct. l.*2.*c.*8.

Theſe Tongues like fire were not Images of the holy Ghoſt, but ſignes of thoſe Gifts which Chriſt by his Spirit gave unto and poured upon the Apoſtles.

*And how heare we every man in our owne Tonuge? ver.*8. Therefore the vulgar Editions are not neceſſary, *Bel: de verb: Dei, l.*2.*c.*15.

The Greeke Tongue at this time was the common Language almoſt of all men; and the Jews learned it, whereby they might and could underſtand the Greek Epiſtles written by the Apoſtles.

*And it ſhall come to paſſe in the laſt dayes, that I will poure out my Spirit, ver.*17. Therefore Propheticall light is a note of the true Church, *Bel: de Not: Eccl. lib.*4.*cap.*15.

Vide Ioel.2.28.

*Whom God hath raiſed up, having looſed the paines of death, ver.*24. Therefore Chriſt did profit the dead, *Bel: de Purg: lib.*2.*cap.*15.

S. *Peter* ſpeaks here of God the Father, who raiſed up Jeſus, and looſed the paines not of Hell, but of Death, *i.e.* thoſe lethall paines, which Chriſt ſuffered upon the Croſſe, and dying overcame them, not deſcending into Purgatory, and looſing the paines of other men.

*Thou wilt not leave my ſoule in hell, ver.*27. *vide Pſ.*16.10.

*Repent, and be baptized every one of you in the name of Ieſus, for the Remiſſion of ſins, ver:*38. Therefore Sacraments *ex opere operato* conferre grace, *Bel: de Sacr: l.*2.*c.*3.

Here is ſet downe the end and ſcope of Baptiſme, not the effect; and ſo they are ſaid to be baptized for the Remiſſion of ſins, not that Baptiſme conferres it as the cauſe, but ſignes and ſeales it.

The promiſe is to you, & to your children, V. 39. Therefore, &c. This promiſe relates to *Gen.* 17. 7. which onely ſhewes the means by which they are engrafted into the covenant, and adopted to be children, but gives not *Abrahams* ſeed an imediate acceſſe to the fruition of grace without their own peculiar faith.

And the ſame day there were added to them about 3000 *ſoules, Verſe* 41. Therefore children not baptized are not of the Church, *Bell: de Eccl: lib.* 3. *cap.* 3.

They were of the Church before, for the Jews were members of the Church; but now they were under another forme then they were before, *i.e.* by baptiſme they were added to the outward ſociety of the Chriſtian Church.

And they continued ſtedfaſtly in the Apoſtles Doctrine and fellowſhip, and in breaking of bread, Verſe 42. Therefore communion under one kinde is lawfull, *Bell: de Euch: lib.* 1. *ant.* 4. *cap.* 24.

Breaking of bread here ſignifies their Ἀγάπαι, or love feaſts, or be it granted it here ſignifies the Eucharift; yet by a Synechdoche uſuall with the Hebrews, one part ſignifies the whole, bread, bread and wine.

Chap. 3.

Repent therefore and be converted that your ſins, &c. ver. 19. Therefore Repentance is neceſſary for the obtaining of remiſſion and juſtification, *Bel. de pœnit. l.* 2. *c.* 8.

That your ſinnes may be blotted out, doth not note the efficient cauſe, but a condition: for repentance legal, which ariſeth from knowledge of ſinne by the Law, and the ſenſe of Gods wrath, and feare of puniſhment precedes the remiſſion of ſins: but repentance evangelicall, by which a ſinner afflicts himſelf for offending his gratious God and Father, and ſeekes comfort in Chriſt, and amends his courſe of life, precedes not remiſſion of ſinnes in it ſelf, but onely in our apprehenſion.

That which follows, *When the times of refreſhing ſhall come, Beza* renders it, *After the times &c.* Remiſſion of ſins there is in our juſtification by faith and hope; and that we have in this

this life, and remiſſion of ſinnes there is in viſion by deed and poſſeſſion, and this we have after this life, yet neither of theſe is without the other; it is perfected there, what is begun here, what is ſecret here is manifeſt there.

Chap. 4.

Againſt thy holy child Ieſus, whom thou haſt annointed, ver. 27. Therefore the ſoul of Chriſt from his very creation was full of wiſdome, *Bel: de an Chriſt. lib.* 4. *cap.* 2.

Vide Iſaia. 11. 2. *Pſal.* 45. 7.

As many as had poſſeſſions ſold them, &c. verſe 34. Therefore there are evangelicall counſells, *Bel. de Mon. l.* 2. *c.* 20. Therefore wilfull poverty is rightly vowed to God, *Idem Ibid.*

This they did, not by any Law commanding, but ſpontaneouſly, not every where, but in certaine places: not for ever, but for a time: dureing the perſecution they ſold, leſt they ſhould be robbed, and plundered.

Chap. 5.

That at leaſt the ſhadow of Peter paſſing by, &c. ver. 15. *Vide Mat.* 9. 20.

Chap. 6.

And when they had praied, they laid their hands on them, Ver. 6. Therefore ordination is a Sacrament properly ſo called, *Bel: de Sacra. ord. lib.* 1. *cap.* 2.

It followes not, for impoſition of hands is no element, it is not commanded and therefore is no Sacrament.

Chap. 7.

Ye do alwaies reſiſt the Holy Ghoſt, Ver. 51. Therefore that diſtinction of grace into ſufficient and efficacious is to be allowed, *Bell: de grat. & lib. arb. lib.* 1. *cap.* 11. Therefore man hath free will, *Ibid: lib.* 5. *cap.* 20.

Ye have alwayes reſiſted the Holy Ghoſt, *i.e.* ye have reſiſted the Holy Ghoſt ſpeaking by the Prophets, *i.e.* the grace outwardly offered, not inwardly infuſed: To the objections, *Vide Iſa.* 5. 4. *Prov.* 1. 24.

CHAP. 8.

Then Simon himſelf beleived alſo, Ver. 15. Therefore man hath free-will in ſaving actions, *Bel: de grat: & l.arb: l.6.c.*10.

He believed with a temporary, not a juſtifying faith.

*Then laid they their hands on them, and they received the Holy Ghoſt, ver.*17. Therefore confirmation is a Sacrament, *Bel: de Sacra: conf: lib.*2. *cap.*2. *ant* 21.

Remiſſion of ſins, which is given to all the regenerate in baptiſme, is to be diſtinguiſhed from the gift of ſignes and miracles, which was conferred upon ſome for the illuſtration of the Goſpel; That they which were baptized had, not This, and therefore here the Apoſtle ſpeaks not of confirmation, but of ſome extraordinary collation of the Holy Ghoſt.

*When Simon ſaw that through laying on, &c. ver.*18. Therefore the Sacraments conferre grace, *ex opere operato*, becauſe the impoſition of hands is here aſſerted to be the cauſe, *Bel: de Sacra: lib.*2. *cap.*3.

The word *Through*, or *By*, doth not here note any cauſe working by his own power, but onely that which is called inſtrumentall; prayers here went before, as a witneſſe, that the grace of the Holy Ghoſt was not conferred by the outward ceremony ſince they did pray for it from above.

Repent therefore of this thy wickedneſſe, if perhaps, ver. 22. Therefore no man is certain of the forgiveneſſe of his ſinnes, *Bel: de juſt: l.*3.*c.*6.

S. *Peter* doubts not of *Simons* forgiveneſſe, if he truely repented; but he doubts of his true repentance.

How can I except ſome man ſhould guide me? Verſe 31. Therefore the Scripture is ſo obſcure that of it ſelf it cannot determine the controverſies of faith, *Bell: de verb: Dei: lib.*3. *c.*1.

One Swallow makes no Summer; nor does the obſcurity of one place prove all the reſt to be obſcure; nor can the obſcurity here be imputed to the difficulty of the Scripture, but to the infirmity of the reader, he could not apprehend or underſtand it, but it might be for all that underſtood.

CHAP. 9.

He heard a voice ſaying unto him, &c. Verſe 4. Therefore the body

body of Christ may be in many places at the same time, *Bell: de Euch: lib.3.cap.3.*

He heard the voice of Christ speaking from Heaven, he saw not the body of Christ standing by him on the earth.

Chap. 10.

Thy prayers and thine almes-deeds, &c. ver.4. Therefore the workes of men unregenerate may be good, *Bel: de grat: & lib. arb. lib.6. cap.6.*

Cornelius had faith, and he did believe in Christ according to the substance of the matter, though he did not know Christ according to the circumstance of time, whether already come or to come: The 2. *verse* saies, *he was a devout man, and one that feared God:* the 3. and 30. *verses* say, *he prayed at the ninth houre:* and the 22. *verse* gives him a generall good report.

Of a truth I perceive, &c. ver.35. Therefore the workes of righteous men are meritorious of eternall life, *Bel: de Iustif: lib.4. cap.3.*

God is no accepter of persons: person is here taken for the outward quality, for beauty, or deformity: for nobility, or ignobility: for riches, or poverty, and the like: In this respect God accepts no mans person to salvation, or damnation; To the objection, *Vide Mat.5.12.*

How God annointed Iesus of Nazareth, ver.38. Therefore the soul of Christ was full of all wisdome and knowledge from the very creation, *Bell: de an. Christi: lib.4. cap.2.*

Vide Isa.11.2. & Psal.45.7.

Chap. 11.

Iohn indeed baptized with water. ver.16. Vide cap.1.5.

Then hath God also to the Gentiles granted repentance unto life, ver.18. Therefore repentance is before justification and remission, *Bel: de Iustif: lib.1. cap 13.*

Here it is not spoken of justification, but of life eternall, repentance precedes the one, not the other, *Vide cap.3.19.*

Chap. 13.

As they ministred unto the Lord, verse 2. Therefore the Masse

Maſſe is a Sacrifice, *Bel. de Miſſ. lib.1.cap.13.*

The word here uſed does ſignifie to Sacrifice; but withall it ſignifies any other publike ſervice: here it ſignifies the preaching of the Goſpell, and other exerciſes of piety done in the honour of God.

They laid their hands on them and ſent them away, ver. 3. Therefore Ordination is a Sacrament, *Bel: de Sacr: Ord. lib.1. cap.2.*

The Calling was Gods: the Ordination was the Churches; and by this ſolemne Ceremony *Paul* and *Barnabas* were made knowne to bee ſeparated and inſtituted the Apoſtles of the Gentiles.

I have found David a man after mine owne heart, which ſhall fulfill all my will, ver.22. Therefore the Law of God is poſſible, *Bel. de juſtif. l.4.c.11.*

Here is commended *Davids* integrity, not his impeccability.

Chap. 14.

That wee muſt thorough much tribulation enter into the Kingdome of God, ver. 22. Therefore Good works are meritorious of eternall life, *Bel: de Juſtif: l.5.c.3.*

Thorough much tribulation we enter; not that tribulation is the cauſe why we enter, but the manner of our Introduction; the way to, not the cauſe of Heaven.

And when they had ordained Elders, &c. ver.23. Therefore Orders is a Sacrament, *Bel.de Sacr: Ord. l.1.c.2.*

The Greeke word is thus rendred by *Beza*; They created, or made, or choſe Elders: and his reaſon is this; becauſe the Greeks were wont to give their voices by lifting up their hands.

Chap. 15.

*And being brought on their way by the Church, ver.*3. Therefore the Church is viſible, *Bel. de Eccl: Milit: l.3.c.12.*

The univerſall Church is not here ſpoken of; but ſome particular.

They were received of the Church, ver.4. Idem ut ver.3.

And when there had beene much diſputing, Peter roſe up and ſaid,

ſaid, Therefore the Pope is the Judge of the true ſenſe of Scripture and all Controverſies, *Bell: de verb. Dei, lib. 3. cap. 15.*

It will better follow hence, that *Peter* was not the firſt that ſpake: nor can it follow hence that he was Preſident of the Councell, but rather S. *Iames*: for he confirmed S. *Peters* opinion; he determined the Controverſie; he was the laſt that ſpake; and in his Judgement they all acquieſced.

But that we write unto them that they abſtaine, &c. ver. 20. Therefore the Pope can make Lawes to binde the conſcience, *Bel: de Rom: Pont: l. 4. c. 16.*

They made no new Law; but onely accommodated an univerſall Law for thoſe times to avoid ſcandall; for ſcandall ſake this Law did binde the conſcience; without ſcandall it did not.

It ſeemed good to the holy Ghoſt and to us, ver. 28. Therefore the Church can inſtitute Ceremonies, *Bel. de Sacr. l. 2. c. 31.* Therefore the Pope can make Lawes, *Bel. de Rom. Pont. l. 4. c. 16.* Therefore Generall Councels confirmed by the Pope cannot erre, *Bel. de Conc. Autor. l. 2. c. 2.*

In this Councell were holy men met, inſpired by God: and therefore of this it is ſaid, *It ſeemed good to the holy Ghoſt and to us:* but of other Councels it cannot be ſo ſaid, becauſe all things are not alike: Beſides a Councell is Judge, not by commanding, but pronouncing a Sentence; not that of it ſelfe it decrees any, but declares what is decreed by God: and even in this firſt Councell: *It ſeemed good to the holy Ghoſt and to us*, onely ſhews a conſent of will, not a parity of Authority: In a word; The Judgement of the Church hath his intrinſecall Authority from Gods word, the Scripture; and his extrinſecall Authority, from Gods Anointed, the Emperour.

To lay upon you no greater burthen then theſe neceſſary things, ver. 28. Neceſſary they were therefore and to be obſerved, *Bel. de Rom. Pont. l. 4. c. 16.*

Simple and abſolute neceſſaries are, not hypotheticall and conditionall; as in this caſe, the ſcandall remaining, the conſcience is bound; the ſcandall removed, the conſcience is free.

Commanding to keepe the precepts of the Apoſtles and Elders,

ders, ver. 41. Therefore the Pope can make binding Lawes, *Bel. de Rom. Pont. l.* 4. *c.* 16.

These words are not in the Greek text, nor in some Latine; witnesse the book entituled, *Annot. in Bel. impress. Antwerp. fol. An.* 1534.

CHAP. 18.

And saluted the Church, ver. 22. Therefore the Church is visible, *Bel.*

Here is mentioned the particular Church of Cæsarea.

And expounded unto him the way of God, ver. 26. Therefore Laics may Baptize, *Bel. de Sacr. Bapt. l.* 1. *c.* 7.

Domesticall way of Expounding is lawfull for all men; Ecclesiasticall way onely for Church-men; Baptisme is not here spoke of.

CHAP. 19.

When they heard this, they were baptized, &c. ver. 5, 6. Therefore after *Iohns* Baptisme, the Baptisme of Christ was necessary to be received, *Bel. de Sacr. Bap. l.* 1. *c.* 22.

Baptisme is taken either, 1. properly for dipping in, or sprinckling with water; and so it is not taken here; or 2. Translatitiously; and this either, 1. for that Doctrine wherein one is instructed; and so to be baptized into *Iohns* Baptisme, signifies in the 3. verse of this Chapter: or 2. for the effusion of the Gifts of the holy Ghost: and so to be baptized with the holy Ghost signifies in the 1. *cap. & ver.* 5. and so are these Disciples of Ephesus said to be baptized by *Paul* in the name of the Lord Jesus; not by any new immersion into the water, but by Imposition and laying on of hands.

So that from his body were brought handkercheifes, &c. v. 12. Therefore the Reliques of Saints are to be worshipped, *Bel. de Reliq. Sanct. l.* 2. *c.* 3.

Vide Mat. 9. 20.

And many that believed came, and confessed, and shewed their deeds, ver. 12. Therefore Confession in particular to the Priest is by Divine Law, *Bell. de pœn. l.* 3. *c.* 4.

This confession was publick, not Auricular; freely made, not necessarily enforced; nor yet of all sins in particular, but of

of their Deeds; *i. e.* ſome notable offences which by their wicked acts they committed.

Chap. 20.

He haſted if it were poſſible for him, to be at Ieruſalem the day of Pentecoſt, ver. 16. Therefore Pilgrimages are neceſſary. *Bel. Vide Deut.* 16. 16.

Take heed therefore unto your ſelves and all the flocke, ver. 28. Therefore the Church is viſible, *Bel. de Eccl. Milit. l.* 3. *c.* 12.

A particular Church is here ſpoken of, not the Catholick.

The Church which he hath purchaſed with his own blood, v. 28. Therefore ſufficient Grace to ſalvation is given to all men, *Bel. de Gr. & lib. Arb. l.* 2. *c.* 5.

S. *Paul* here ſayes that Chriſt purchaſed his Church with his own blood, *Synecdochically, i. e.* thoſe elected ones which were in that particular Church.

Chap. 21.

And he had foure daughters, Virgins, which did Propheſie, v. 9. Therefore there are Evangelicall counſailes, *Bel: de Monac. l.* 2. *c.* 10.

Continency is acknowledged, in ſome, not in all, thoſe ſome few, not many; and they have it by Gift, not by Vow; they place no merit in it; they magnifie Gods mercy for it.

Chap. 22.

I heard a voice ſaying unto me, &c. Therefore &c. *vide c.* 9.

Ariſe, and be baptized, and waſh away thy ſinne, ver. 16. Therefore Sacraments conferre grace *ex opere operato, Bel. de Sacr. l.* 2. *c.* 3.

This ablution of ſin is rather to be aſcribed to Invocation, then to Baptiſme: If to Baptiſme, yet not as the cauſe, but the ſigne and ſeale.

I was in a trance, and ſaw him, ſaying, &c. ver. 18. Therefore a body may be in many places at one time, *Bel. de Euch. lib.* 3. *cap.* 3.

It may be, he ſaw him, is; he heard him; or if it be litterally to be taken, It was in a viſion, a traunce, not neere him, but in Heaven.

The Epiſtle to the Romans, CHAP. I.

PAul to the Romans, &c. Therefore the Vulgar Editions are not neceſſary, becauſe *Paul* writ in Greek, *Bel. de verb. Dei. l.2. c.15.*

The Apoſtle writ in that Language which was moſt known and common; and for the moſt part underſtood by the Romans; ſo confeſſed by *Bellarmine: de verb. Dei. l.2.c.15.*

Your faith is ſpoken of thorow all the world, ver.8. Therefore the Church of Rome is the Mother Church, *Bel.*

It was renowned, praiſed and commended: but that makes not Rome a Mother Church.

CHAP. 2.

Deſpiſeſt thou the riches of his goodneſſe? ver.4. Therefore that diſtriction of grace into ſufficient and efficacious is currant, *Bel. de gr. & lib. arb. l.1.c.11.*

Gods goodneſſe and forbearance conſiſts not in giving grace ſufficient, as if he were ignorant of the efficacy; but by his longanimity he invites us to repentance, and by his deferring our deſerved puniſhment, he renders us inexcuſable, *vide Iſaia 5.4.*

Thou treaſureſt up unto thy ſelfe wrath againſt the day of wrath, and revelation of the righteous judgement of God, ver.5. Therefore the works of righteous men deſerve eternall life, *Bel. de juſtif. l.5.c.3.*

Righteous judgement muſt be according to Law; now there is a twofold Law; one, the Law of works, the other, the Law of faith: by the Law of faith God crownes us, which by the Law of works may not be given us: God renders to and rewards us according to our workes, as our works are teſtimonies of our faith, not as the cauſe whereby we deſerve eternall life.

The

The Gentiles which have not the Law, do by nature the things contained in the Law, Verſe 14. Therefore a man without faith may do a good work: *Bell: de grat: & l.arb: l.*5.*c.*9.

He doth not ſay, they fulfill the Law, but they do the things contained in the Law, *i.e.* ſome precepts of the Law, in reſpect of the outward act, not the inward ſyncerity, the heathens works may in themſelves be good, in regard of the matter and ſubſtance of the action, and not ſinnes, and yet for ſome deficience in the motive, the manner, or the end be ſinfull.

Chap. 3.

*Being juſtified freely by his grace, ver.*24. Therefore our formall righteouſneſſe is inherent, *Bel. de juſt. l.*2.*c.*3.

The preposition *By* is not in the greek, but if it were, it doth not conclude, that therefore the righteouſneſſe whereby we are juſtified is inherent, for take grace which way you pleaſe, either for grace freely given, or for grace that makes us acceptable, yet no more then this can follow, that the grace whereby we are juſtified, is ſubjectively in God, in us objectively, in God reſiding, to us imputed: *Vide plura Pſal.*51.7,

*We conclude, a man is juſtified by faith, ver.*28. Therefore faith is the formall cauſe of our juſtification: *Bel: de juſt: l.*1.*c.*17.

See *Mark* 7.29.

Chap. 4.

*His faith is counted for righteouſneſſe, ver.*5. Therefore juſtifying faith is not confidence, *Bel. de juſtif: l.*1.*c.*6. Therefore faith is the cauſe of juſtification: *Ibid cap.*17.

Confidence is taken either, 1. for a certain perſuaſion, whereby we apprehend Chriſt, and ſo it is the forme of faith, or 2. for the peace of conſcience, which is begotten of the former, and ſo it is an effect of faith.

Faith is not ſaid to be our righteouſneſſe, but counted for righteouſneſſe, not abſolutely, but relatively, in reſpect of the object it apprehends, *viz.* Chriſt.

*Who againſt hope, beleived in hope, ver.*11. Therefore faith alone juſtifies not, *Bel. Vide Pſal* 111.10.

*And being not weake in faith, ver.*19. Therefore faith is perfect, *Bel. de juſtif. lib.*2.*cap.*7.

Faith is here defined by his ſubject, both by what, *viz.* the underſtanding and the wil, and alſo what, *viz.* the ſoul, wherein was no diffidence, or diſtruſt, or doubt.

He ſtaggered not at the promiſe of God, ver. 20. *Idem cum verſu precedente.*

Vnbeleife here ſignifies both the diffidence of the heart and the hæſitation of the minde; neither of which poſſeſſed *Abraham.*

And therefore it was imputed to him for righteouſneſſe, vide verſe 5.

Who was delivered for our offences, and roſe again for our juſtification, Ver. 25. Therefore juſtification conſiſts not onely in remiſſion of ſinnes, *Bel. de juſtif. lib.* 2. *cap.* 16.

Here is no adverſative to ſeparate juſtification from remiſſion of ſinnes, but onely one copulative, which joynes both the death and reſurrection of Chriſt as the cauſe of our juſtification, which is the remiſſion of ſinnes.

Chap. 5.

Being juſtified by faith, ver. 1. Therefore faith is the formall cauſe of our juſtification; *Bel. de Iuſtif. l.* 1. *c.* 17.

Vide Mark 7. 29.

The love of God is ſhed abroad in our hearts, ver. 5. Therefore that grace which makes us acceptable is a quality by way of habit remaining in us, *Bel: de Grat. & lib. arb. l.* 1. *c.* 1.

This love of God which the Apoſtle here ſpeakes of, and ſaies is ſhed abroad in our hearts, is that knowledge, that explicite knowledge, whereby we perceive our ſelves to be beloved of God in Chriſt, and received into favour, from this knowledge growes that *Fiducia* whereby we apprehend Chriſt, and ſo apprehend him with all his merits, that we do not longer doubt of our ſalvation: *Zanch.* 4. *de na. Dei. c.* 2. *q.* 3.

To the objection, Vide Pſal. 51. 7.

As by one man ſinne entred, &c. Verſe 12. Therefore the fault removed, the puniſhment remaineth, *Bel: de Pœn: lib.* 4. *cap.* 2.

Vide Gen. 2. 17.

Much more they which receive abundance of grace, &c. ver. 17.

17. Therefore that grace which makes us acceptable is a quality by way of habit remaning in us; *Bel. de gr. & lib.arb.l.*1. *cap.*4. Therefore the formall cauſe of our juſtification is our own inherent righteouſneſſe, *Bel: de juſtif: lib.*2.*cap.*3. Therefore juſtifying grace is a gift inherent in the ſoul, *Ibidem.*

We receive grace, not inhæſively, but poſſeſſively; For Chriſts righteouſneſſe is ours, not eſſentially and ſubjectively, but objectively, and by diſpenſation in the uſe and fruit.

*Vide plura: cap.*3.24. *Mark*7.29. *Pſal.*51.7.

As by the offence of one judgement came upon all men to condemnation: ſo by the righteouſneſſe of one, &c. ver. 18. Therefore children dying without baptiſme are damned: *Bel: de amiſ: grat: & ſtat: peccat: l.6. c.*2. Therefore grace makeing acceptable is a quality by way of habit remaining in us, *Bel.de grat: & lib.arb: l.*1.*c.*4. Therefore the righteouſneſſe of Chriſt is not onely imputed, *Bel. de Juſtif.l.*2.*c.*7.

Death came upon all men to condemnation according to nature, but not according to grace; not upon the children of faithfull parents dying without Baptiſme; *Vide Ioan.*1.5.36.

The compariſon and ſimilitude here is not to be underſtood ſimply of the manner of juſtifying, but of the oppoſite efficient cauſes of righteouſneſſe and unrighteouſneſſe: it is not denied but that we being freed from ſinne through the merit of Chriſt, we are endowed with an internall righteouſneſſe, but it is not ſuch a righteouſneſſe whereby we ſtand pure before God, though at laſt we beleive this will be a moſt perfect righteouſneſſe: thus then ſtands the compariſon: As by the diſobedience of *Adam*, firſt the guilt paſſed upon all men, and afterwards followed the corruption of ſinne as the puniſhment; ſo by the obedience of Chriſt firſt juſtification paſſed upon all the Elect, and afterwards renovation of them according to the image of God: As in *Adam* therefore we were firſt ſinners by imputation, ſo in Chriſt we are firſt righteous by imputation: *Vide cap.*3.*verſe* 24.

*Where ſinne abounded, grace did much more abound, ver.*20. Therefore the righteouſneſſe whereby we are juſtified before God is inherent, *Bel:*

We

We have gained more in Chriſt then we loſt in *Adam*; but our gaine and much more is yet in hope, not in poſſeſſion, it is actually gained and fulfilled in Chriſt for us, and ſhall be actually revealed by Chriſt in and upon us: *To the objection*: See *Pſal.* 51.7.

Chap. 6.

How ſhall we that are dead to ſinne, live any longer therein? Verſe 2. Therefore it is poſſible to fulfill the Law of God, *Bell: de Juſtif: l.4.cap.*11.

We are dead to ſinne, not in the abolition of it, but in the mortification of it: not that we ſhould have no ſinne, but that we ſhould not live in any ſinne, and ſo are the words here; *How ſhall we that are dead to ſinne live any longer therein?*

For he that is dead, is freed from ſinne, Verſe 7. Therefore our formall righteouſneſſe is inherent in us, *Bel. de Juſt. l.*1.*cap.*8.

Dead to ſinne is not the cauſe of our juſtification, but an inſeperable adjunct or thing with it.

Your Members as inſtruments of righteouſneſſe unto God: Verſe 13. Therefore our righteouſneſſe whereby we are juſtified is inherent, *Bel: de juſt: l.*2.*c.6.*

By righteouſneſſe here is not meant that whereby we are juſtified before God, but newneſſe of life.

*But now being made free from ſinne, ver.*22. Therefore we are free from the inherence of ſinne, *Bel: de Juſt: l.4.c.6.*

We are free from the captivity, not the inherenſie of ſinne: *Let not ſinne raigne, ver.*12. he does not ſay, let it not bee.

Chap. 7.

*Now then, it is no more I that do it, but ſinne that dwelleth in me, ver.*17. *For I know that in me, that is in my fleſh, &c. ver.*18. Therefore that concupiſcence which remaines in the regenerate after Baptiſme is not originall ſinne: *Bell: de amiſſ: grat: lib.*5.*cap.*7.

He denies not theſe motions of concupiſcence to be his work, but to be his willfull work, not his work as he is ſpirituall and regenerate, yet his work as he is carnall and unregenerate.

Fleſh

Fleſh is not here taken Phyſically, for that part of the body, which is oppoſed to the ſoule; but Theologically; for that corrupt and unregenerate part of man, which is contradiſtinguiſhed to ſpirituall: the former is not capable of ſin; in this ſinne dwels: Originall ſinne.

Chap. 8.

There is no condemnation to them that are in Chriſt Ieſus, &c. Therefore, &c. as in the concluſion of *chap.7.ver.17.*

He doth not ſay, there is no cauſe of condemnation, nor any thing deſerving condemnation: but no condemnation; *i.e.* becauſe of the forgiveneſſe of our ſins.

That the righteouſneſſe of the Law might be fulfilled in us, ver.4. Therefore that righteouſneſſe whereby we are juſtified before God is inherent, *Bel. de juſtif. l.2.c.6.*

The righteouſneſſe of the Law is fulfilled for us by Chriſt, and by his ſatisfaction we are delivered from the condemning power of it; and the righteouſneſſe of the Law is fulfilled in us by the ſpirit, and by his ſanctification, we doe inchoatively and ſincerely do that here, which we ſhall perfectly and unreproveably doe hereafter: The commands of the Law are fulfilled in us, becauſe our tranſgreſſions of the Law are not charged upon us.

The Spirit is life becauſe of righteouſneſſe, ver.10. Therefore our formall righteouſneſſe is inherent in us, *Bel: de juſt: l.2.c.3.*

For righteouſneſſe imputed, *vide Pſ.51.7.*

If thorough the Spirit ye mortifie the deeds of the fleſh, &c. ver.13. Therefore there is no certainty of predeſtination. *Bel: de Juſtif: l.3.c.12.* Therefore Evangelicall promiſes are conditionall, *ibid. l.4.c.2.*

This conditionall Particle proves not any cauſall relation, but relation of order onely and meanes.

If we ſuffer with him, we ſhall alſo be glorified &c. idem.

We are ſaved by hope, ver.24. Therefore Good workes are neceſſary to ſalvation by way of efficacie and cauſality, *Bel: de Juſtif: lib.4. cap.7.*

Neceſſary they are, not as the cauſe, but the way: nor can any ſuch inference be collected hence: for here the Apoſtle onely oppoſes hope to fruition: *q. d.* In the revelation at the laſt day, we ſhall have that in full poſſeſſion, which we now have in expectation by hope.

The Spirit helpeth our infirmities, ver. 26. Therefore man hath free-will in ſaving actions, *Bel: de gr: & l. arb: l.* 6. *c.* 10.

Beza renders it thus, The Spirit *ſupports*: For howſoever God cooperates with man already converted, by helping him, in the ſecond acts of juſtification, not the firſt; yet in this place God is not ſo much ſaid to help them that pray, as to ſupport them that know not how to pray.

He did predeſtinate to be conformed to the Image, &c. v. 29. Therefore our formall righteouſneſſe is inherent, *Bel: de Juſt: lib.* 2. *cap* 3.

To be conformed in the ſubſtance, not in the vertue of his Paſſions; or to bee conformed to the Image of Chriſt by righteouſneſſe imputed; or by ſanctification begun in this life, and perfected in the next.

Chap. 9.

I could wiſh my ſelfe accurſed from Chriſt, ver. 3. Therefore the faithfull may fall from grace, *Bel.*

S. *Paul* wiſhes this with an implicit condition, If it might ſtand with Gods will, not ſimply.

Chap. 10.

If thou ſhalt confeſſe with thy mouth, ver. 9. Therefore the Reſurrection of Chriſt is the object of ſaving faith, *Bel. de juſtif. l.* 1. *c.* 8.

This is no totall definition of Chriſt; other objects are not here enumerated, nor yet excluded.

For with the heart man believeth, &c. ver. 10. Therefore Good workes are neceſſary to ſalvation by way of cauſality, *Bel. de juſtif. lib.* 4. *cap.* 7.

Here is an Accuſative caſe with a Preposition inſtead of the Genitive caſe; the ſenſe is this; true faith doth not alwayes lye

lye hid and in priſon, but ſometimes comes abroad, and breaks out at the tongues end.

Or thus: the mouth confeſſes to ſalvation, not to cauſe it, not to deſerve it, but to teſtifie it.

Chap. 11.

God hath not caſt away his people whom he foreknew, verſe 2. Therefore Predeſtination is rather of the underſtanding then the will, *Bel. de gr: & lib: arb: l.*2.*c.*9.

The word that is here uſed *to foreknow*, ſignifies rather the knowledge of approbation and dilection, then bare knowledge; and is therefore rather an effect of the will, then the underſtanding.

*Be not high minded but feare, ver.*20. Therefore there is no certainty of Predeſtination, *Bel. de juſtif. lib.*3. *cap.*12.

He ſpeaks not of any ſingular or particular elected perſons, but generally of the Jewes and Gentiles.

Who hath knowne the minde of the Lord? ver. 34. Therefore no man can be ſure of his Predeſtination, *Bel. de juſt. l.*3.*c.*12.

No man hath known the minde of God in the cauſe of Predeſtination, but in the truth he may; no man can in the velation of it; but in the revelation he may: Hee may not ſay, I am Predeſtinated, and therefore will live as I pleaſe; but this he may ſay, I live well, and pleaſe God, and therefore am Predeſtinated.

Chap. 12.

*We being many are one body in Chriſt, ver.*5. Therefore communion with the Pope is a note of the Church, *Bel. de Not. Eccl. l.*4.*c.*10.

The Apoſtle here ſpeakes of the Church Catholicke and inviſible, not of any particular or viſible Church.

*Serving the Lord, ver.*11. Therefore the Greek text is corrupted, *Bel: de verb: Dei, lib.*2. *cap.*7.

Moſt Greeke texts, and S. *Ierome* reade it, the Lord, not the Time.

Chap. 13.

*Yee muſt needs be ſubject, ver.*5. Therefore the Pope may

make Lawes to binde the conſcience. *Bel: de Rom: Pont. lib.4. cap.16.*

Therefore the Ceremonies appointed by the Church cannot be omitted without ſin, *Bel: de Sacr: l.2.c.31.*

The conſcience is bound to the commands of the higher Powers, not in reſpect of the thing commanded, but of the power commanding.

He that loves his neighbour hath fulfilled the Law, ver.8. Therefore the Law is poſſible, *Bel. de Iuſt.l.4.c.11.*

Love fulfils the ſecond Table directly, the firſt by conſequence, both in reſpect of parts, not of degrees: we can love God and our neighbour according to all his commands, but not according to that perfection which thoſe commands require.

Chap. 14.

Deſtroy not him by thy meat, &c. ver.15. Therefore he for whom Chriſt died may periſh, *Bel.*

This ſenſe here is this and no more; If thou doeſt eate ſcandalouſly, thou doeſt what in thee lies to deſtroy thy brother; and yet he is not deſtroyed, becauſe God confirmes him by ſome other meanes.

The firſt Epiſtle to the Corinthians.

Chap. 2.

WEE ſpeake wiſdome amongſt them that are perfect, ver.6. Therefore faith is perfect, *Bel. de juſtif. lib.2. cap.7.*

A perfection of degrees is denied, not of parts, a comparative perfection is not denied, an abſolute is: nor yet is this perfection which is granted practicall, but Theoricall; in things to be knowne, not to be done; ſo *Calvin.*

His Doctrine was wiſdome to the perfect, not to the perfract, *i.e.* to men of incorrupt judgement, and ſincere meaning, not corrupted and hypocriticall.

He that is ſpirituall judgeth all things, yet hee himſelfe is judge

*judged of no man, Ver.*15. Therefore the Pope is the ſupreme judge both in Civil and Eccleſiaſticall cauſes, *Bel:*

The Apoſtle ſpeaks not here of ſpirituall order or perfection, but of ſpirituall illumination, which he oppoſes to carnall knowledge, and ſaies he judgeth all things, *i.e.* all cogniſcible ſpirituall things tending to ſalvation, yet not ſimply, but as he ſuppoſeth; and that he himſelf is judged of no man, *i.e.* in reſpect of his inward ſpirit, by a ſupreame and infallible judgement.

Chap. 3.

*While one ſaith I am of Paul, &c. ver.*4. Therefore the name of Catholick is the firſt note of the true Church, *Bel. de not. Eccl. lib.* 4. *cap.*4.

Some Schiſmatics, not all, aſſume to themſelves the beſt names of men, *Arrius, Donatus, &c.* called themſelves Catholicks: and therefore it followes not that all who are called, or call themſelves by no other name then the common name of Chriſtians are not Schiſmatics, however the name Catholick cannot be a true note of the true Church, becauſe it is contingent and accidentall.

*Every man ſhall receive his own reward according to his own labour. Ver.*8. Therefore the works of righteouſneſſe men are rightly called merits, *Bel: de Iuſt: l.*5. *c.*2. Therefore a reward in eternall life ought to be given according to diſtributive juſtice, *Bel. de jndulg. lib.* 1. *cap.*2.

Reward ſignifies

1. Sometimes a juſt and due retribution of labour, when betwixt the work and wages there is a congruous and equall proportion; In this reſpect eternall life, the glory of eternall life, cannot be called the reward of our labours, becauſe all proportion, all compariſon is wanting here.

2. Sometimes a gratuitous compenſation, which depends upon the benignity of the promiſer, not the dignity of the labourers; and ſo in this reſpect God ſaies to *Abraham, I am thy exceed ng great reward, Gen.*15. and ſo ſaies the Apoſtle here &c.

*We are labourers together with God, ver.*9. Therefore man

hath free will in saving actions: *Bel: de lib. arb. l. 6. c. 10.*

The Apostle here speaks not of those works of salvation, which respect his own, or any particular mans conversion: but of those works which concerne the salvation of other men; to wit the workes of the ministery, in which works the preachers of the Gospel are said to cooperate with God, because they outwardly by voice, and God inwardly by his spirit calls and converts &c.

Himself shall be saved, yet so as by fire, ver. 15. Therefore there is a purgatory: *Bell: de purg: l. 1. c. 3.* Therefore veniall and mortall sinne are naturally distinguished, *Bel: de amiss: grat: & stat: peccat: lib. 1. cap. 9.*

He here speakes of those Church men, or divinity writers, who holding fast the foundation, do yet superstruct or build upon that foundation dissonant Doctrine, *i.e.* they stray not from the principall and necessary heads of faith, yet they hallucinate and falter in things of lesse danger and smaller consequence: These men, when God shall please to make his truth appeare, shall be saved, yet so as by fire; *i.e.* the truth of Gods word, like the sun or fire shall confute and burne their idle phancies and comments, and the Holy Ghost, who is after compared to fire, shall by his grace purge them of all the drosse of their halting and hallusination.

For purgatory fire, or self-veniality of sinne, the Apostle never dreamt of either.

Chap. 4.

I judge not mine own self, Verse 3. Therefore no man is certaine of his own righteousnesse, *Bel: de justif: lib. 3. cap. 5.*

He speaks of the judgement or righteousnesse of his office, not of his person.

Chap. 5.

That he that hath done this deed might be taken away, Ver. 2. Therefore excommunicate persons are not of the Catholick Church, *Bel. de Eccl. l. 3. c. 6.*

To let passe the difference betwixt the Apostles excommunication, and the Popes; man may excommunicate materially from the outward Church, God onely formally; man signally,

God,

God truely; and the argument from the ſigne to the truth is not alwayes good.

To deliver ſuch a one to Satan for the deſtruction of his fleſh ver. 5. Therefore it is lawfull to kill excommunicated perſons, *Bell:*

S. *Paul* ſpeaks not of the ſubſtance, but of the vitioſity of the fleſh, which defiles the whole man: an unſpotted ſoul by the luſt of the fleſh is turned into fleſh: and in this ſenſe the Apoſtle intends the deſtruction of the fleſh, *i.e.* the body of ſin, *Rom.* 6. not of the ſinner.

Chap. 6.

Know ye not that we ſhall judge the Angels? &c. verſe 3. Therefore the Clergy are free from the yoake of ſecular power, *Bel: de Cler: l.* 1. *c.* 28.

He ſpeakes not of judges that have coactive power, but arbitrary, nor of any juridicall proceeding, but private, and where the execution of the ſentence depends upon the will of the quarrellers.

But ye are waſhed, &c. ver: 11. Therefore our formall righteouſneſſe is inherent: *Bel: de juſt: l.* 2. *c.* 3.

He diſtinguiſhes ſanctification from faith, he confounds not one with the other.

Chap. 7.

It is good for a man not to touch a woman, Ver. 1. Therefore there are evangelicall counſailes, *Bel: de Monach: l.* 2. *c.* 9.

The Apoſtle in this chapter preferrs not Virginity, but in ſome reſpect, *viz.* in reſpect of that time, wherein the Church was under perſecution.

Defraude you not one another, except it be with conſent, &c. ver. 5. Therefore ſingle life is rightly annexed to holy orders by law apoſtolicall, *Bel: de Cler: l.* 1. *c.* 19.

The Apoſtle commands not ſeparation from the bed, but allows it, and that for a time onely, not perpetually, and that not abſolutely, but conditionally, for ſome good ends and purpoſes.

It is good for them if they abide, even as I, ver. 8. Therefore there

there are evangelicall counſailes, *Bel: de Monach: l.2.c.9.*

By good here is meant commodious: the good of condition, not of virtue.

If the unbeleiving depart, let him depart, Ver.15. Therefore matrimony of infidels, or with them may be diſſolved, *Bel: de Matr: lib.1.cap.12.*

In reſpect of bed and cohabitation, not in reſpect of bond.

Circumcicion is nothing, &c. Ver.19. Therefore the Sacraments of the old Teſtament do not juſtifie the ſame way with the Sacraments of the new, *Bel: de Sacra: l.2.c.14.*

The Apoſtle ſpeaks of circumciſion for that time wherein it was abrogated by Chriſt, and without relation to the type.

Yet I give my judgement, Ver.25. Therefore there are evangelicall counſailes, *Bel: de Mon.l.2.c.9.*

The greek word ſignifies opinion, and that of things of indifferencie, not of things of neceſſity or of perfection.

Art thou looſed from a wife? &c. ver.17. Idem cum verſu precedente, & Ver.1.

The married man careth for the things, &c. Ver.33. Therefore the greek text is corrupted; witneſſe S. *Hierome: lib.1. againſt Iovinian. Bel: de verb: Dei: l.2.c.7.*

S. *Hieromes* teſtimony at this time may not ſerve the turne, becauſe now it ſerved his own turne for the cauſe he had in hand, which he defended in the heat of contention; but when this heat was over, S. *Hierome* in cold blood acknowledges this greek lection: witneſſe himſelf to *Helvind, & Euſtach.* of virginity, ſo that by him it ſeems, and from him it may be ſaid, the Latine, not the greek is corrupted.

He that is ſtedfaſt in his heart, having no, &c, Ver.37. Therefore man hath free will in moralls, *Bell: de grat: & lib. arb: lib.5.cap.23.*

The Apoſtle ſpeakes not of the liberty of will in moralls, but in civills, *viz.* in the marriage of virgines, over whom he gives the parents a power and will, to marry them, or not to marry them, unleſſe their infirmity require otherwiſe, as not being able to containe.

He that giveth her in marriage doth well: but &c. Ver.38.

There-

Therefore there are evangelicall counſailes, *Bel: de Mon: lib. 2. cap. 9.*

Better in reſpect of condition, not better in reſpect of vertue.

Chap. 8.

An Idoll is nothing in the world, Ver. 4. Therefore Idols and Images differ, *Bel: de reliq: Sanct: lib. 2. cap. 5.*

Nothing in reſpect of virtue, force, or efficacy; not in reſpect of eſſence, being, matter, forme, relation.

Through thy knowledge ſhall thy weake brother periſh for whom Chriſt died? ver. 11.

The ſame with *Romanes* 14. 15.

Chap. 9.

Have I not ſeen Ieſus Chriſt our Lord? ver. 1. Therefore the Body of Chriſt may be in many places at one time, *Bel: de Sacr: Euch: l. 3. c. 3.*

He ſaw Chriſt in an Extaſie or trance: Vide Act. 22. 18.

What is my reward then? verily that when, &c. ver. 18. Therefore there are evangelicall counſailes, *Bel: de mon. l. 2. c. 9.*

S. *Paul* had no ſpeciall prohibition, no precept interdicting him to receive ſtipends or wages: but at this time he had a ſpeciall conſideration of the Churches condition at *Corinth*, and obſervance to that precept, give no offence, and ſo for a time he abſtained from being chargeable, or receiving any gratuity, and ſo though he had not whereof to glory before God, as doing any ſupererogatory duety, yet he had before man, as doing more then he ought them.

So runn that ye may obtaine, ver. 24. Therefore the works of righteouſneſſe men are meritorious of eternall life: *Bel: de juſt: lib. 5. cap. 3.*

Running is not here determined the cauſe of entrance, but the manner of introduction into eternall life.

I keep under my Body, &c. Verſe 27. Therefore flagellation and percuſſion is a work of ſatisfaction: *Bell: de pœn: lib. 4. cap. 6.* Therefore faith once had may be loſt, *Bell: de juſtif: lib. 3. cap. 14.*

Body, here ſignifies not one part of the compound, but the old man, Caſtaway, or reprobate, here is not oppoſed to one elected, but to one approved: wherefore he doth not here ſay, I keep my body under leſt of one elected I ſhould become reprobated, but leſt when I have preached to others, I ſhould my ſelf become reproveable.

Chap. 10.

All theſe things happened to them for examples, Verſe 11. Therefore the government of the Church ought to be Monarchicall, *Bel: de Rom: pont: l.* 1. *c.* 9.

Figure or example here is not taken for the analogy of ſignification, but for moral application of the like puniſhments

Let him that thinketh he ſtandeth take heed, Verſe 12. Therefore there is no certainty of predeſtination, *Bel: de Iuſtif: lib.* 3. *cap.* 12.

The Apoſtle here doth not teach us what may be done, but what may not be done: Then he ſaies let him take heed leſt he fall, not leſt he fall utterly from faith: and laſtly, he ſpeaks not this of the faithfull, but of hypocrites: and therefore it is not he that ſtands, but he that thinkes he ſtands.

The bread which we breake, is it not &c. Ver. 16. Therefore the body of Chriſt is really in the Sacrament, *Bell: de Euch: lib.* 1. *cap.* 11.

It is the ſpirituall communion of the body of Chriſt, not the corporall.

We being many are one bread, and one body, ver. 17. Therefore the Sacraments conferre grace, *ex opere operato: Bell: de Sacr: lib.* 2. *cap.* 3.

The Sacraments prove the unity, they do not cauſe it: they ſhew us what we ſhould be, they do not make us ſo.

Ye cannot be partakers of the Lords table, and the table &c, ver. 21. Therefore Chriſtian Churches are inſtituted to offer Sacrifices, *Bel. de cult. Sanct. lib.* 3. *cap.* 4.

The Apoſtle compares not the table of the Lord with the Altar of the Heathens, but with that table of theirs whereon they had their Feaſts after they had ſacrificed to their Idols.

Chap.

CHAP. 11.

*And keep the ordinances, as I delivered them unto you, ver.*2. Therefore there are ſome true traditions, *Bel. de verb. Dei. lib.*4. *cap.*5.

He ſpeaks of traditions concerning externall rites and ceremonies, *viz.* of the manner of praying, and receiveing the eucharist, not concerning things neceſſary to ſalvation: and theſe traditions too were delivered not onely by the tongue, but by the pen alſo.

I have received of the Lord that which &c. The ſame with the 2. *verſe.*

*He took bread, and when he had given, &c. Ver.*24. Therefore there is a Sacrifice of the Maſſe, *Bel: de Miſſa: lib.*1. *cap.*12.

This benediction proves not the converſion of the bread into any other ſubſtance, but the deſtination of it into an holy uſe.

*Do this in remembrance of me, ver.*24. The ſame with the former, & *Luke* 22.19.

*Whoſoever ſhall eate this bread, &c. Ver.*27.29. Therefore the body of Chriſt is really in the Supper, *Bel. de Euch. l.*1. *c.*3.

By unworthy receivers the Apoſtle underſtands not thoſe who receive outwardly the ſigne, and inwardly the thing ſignified, but ſuch as receive the bare ſignes onely, not diſcerning the Lords body, *i.e.* not diſcerning what is holy, from that which is prophane, and theſe holy ſymboles of Chriſts body from common bread.

*For this cauſe many are weake, &c. Ver.*30. Therefore the ſin remitted, the puniſhment remaineth, *Bel: de pœn: lib.*4. *cap.*2.

Theſe were caſtigatory and exemplar, not ſatisfactory puniſhments.

*If we would judge our ſelves, &c. Ver.*31. Therefore by laborious works temporall puniſhments are expiated, *Bel: de pœn: lib.*4. *cap.*4.

i.e. If we would prove our ſelves, *ver.*28. and ſearch into our ſins, we ſhould ſhunne theſe kindes of ſins, not effectively, by ſatisfying for them, but negatively, by not adminiſtring occaſion why they ſhould be inflicted.

*The reſt I will ſet in order when I come, ver.*34. Therefore

there are ſome true Traditions, *Bel: de verb. Dei, lib.4.cap.5.*

He ſpeaks not of things neceſſary to ſalvation, but of certaine Rites tending to conſerve good order and decency, *vide ver.2.*

CHAP. 12.

To one is given by the Spirit the word of wiſdome; to &c. ver.8. Therefore the Pope is the Judge of the true ſenſe of the Scripture, and of all Controverſies, *Bel. de verb: Dei, lib.3.cap.* Therefore Faith is not ſo much knowledge as aſſent, *Bel. de juſtif. lib.1.cap.7.*

By faith here is meant miraculous, not ſaving faith; if it were otherwiſe, yet faith is both aſſent and knowledge, not onely implicite, but alſo explicite.

By interpretation of tongues; is not meant the ſpirit of interpreting the Scripture, by publick authority in the Church, but for private examination of doctrine at home and in every mans owne conſcience.

By one Spirit are we all baptized into one, &c. ver.13. vide cap.10.v.17.

That the members ſhould have the ſame care one for another, verſe 25. Therefore the Suffrages of the Church profit the dead, *Bel.de Purg. l.2.c.15.*

The living are carefull for the living according to the particular ſenſe of want; the Saints in Heaven are carefull for themſelves, and us below, by the common conſent of nature.

It is not denied but ſomething may be done for the dead, as Funerals, Anniverſaries, yea, prayers that they may have a glorious Reſurrection, if they be dead in the Lord: but Sacrifices, and Maſſes, and Satisfactory workes, and prayers that their ſoules may be delivered, and ſuch like ſtuffe, is vaine, unlawfull, ſinfull.

CHAP. 13.

Though I have the gift of Propheſie, &c. and have not faith, ver.2. Therefore juſtifying faith is not ſo much knowledge, as aſſent, *Bel. de juſtif. l.1.c.6,7.*

Faith, Hope, and Charity, theſe three; but the greateſt, &c. ver.13. Therefore true faith may truly be ſeparated from love

and

and all other vertues, *Bel. de juſtif. l.1.c.15.*

The Apoſtle ſpeaks not here of juſtifying faith, but of miraculous faith; for here he treats not of juſtification, but of certaine comparative gifts, of the which he exhorts eſpecially to charity.

Nor yet doth he here preferre charity to faith and hope ſimply, but in ſome reſpect, *viz.* of our neighbour; becauſe charity doth not onely defend it ſelfe, but alſo profits him. 2. of continuance, becauſe Hope ſhall be aboliſhed in the next world; for then we ſhall have that in poſſeſſion which now we have in expectation; and ſo ſhall faith, as it is defined the ground of things hoped for, & the evidence of things not ſeen.

Chap. 15.

And laſt of all he was ſeene of me, ver. 8. *vide Acts* 22.18.

*I laboured more abundantly then they all, ver.*10. Therefore man hath free will in workes of piety, *Bel: de Gr. & lib. arb. l.6.c.10.*

It ought to be rendred thus; But the grace of God which is with me; and the ſenſe and meaning is this: Yet not I laboured more, but the grace of God which is with me did, doth, and will effect it: and the reaſon of it is, becauſe S. *Pauls* drift is not to ſhare the praiſe betwixt God and himſelfe, but to aſcribe all to Grace, the grace of God.

*Elſe what ſhall they doe which are baptized for the dead? ver.*29. Therefore there is a Purgatory, *Bel. de Purg. l.1.c.11.*

For the dead; *i.e.* as already dead: for in Baptiſme they undergoe an Image of death; ſo ſayes the Apoſtle, *Rom.6. We are buried together with him in Baptiſme:* or as *Calvin* wil have it underſtood of the *Catechumeni*, who, being in danger of death, required Baptiſme; and were ſaid to be baptized for the dead, becauſe they deſpaired of life, and were already eſteemed as dead; ſo that their Baptiſme ſeemed to profit the dead rather then the living.

*The firſt man is of the earth earthly, the ſecond &c. ver.*47. Therefore the Greek text is corrupt, becauſe it hath the Lord from heaven, and *Calvin* allowes another viſion, *Bel: de verb. Dei, l.2.c.7.*

Calvin uſes not that verſion as his owne, but as the Manichees; and in his Commentaries he renders it thus; The Lord from heaven; and therefore the Latine is vitious, not the Greeke.

As we have borne the Image of the earthly; ſo &c. ver. 49. Therefore our formall righteouſneſſe is inherent in us, *Bel. de juſtif. l.*2.*c.*3.

Like enough in Heaven our righteouſneſſe ſhall be inherent, but now it is imputed; and S. *Paul* ſpeakes not here of the time preſent, but future.

The ſecond Epiſtle to the Corinthians.

Chap. 1.

HEE which ſtabliſheth us with you in Chriſt, and hath annointed us, is God, ver. 21. *who hath alſo ſealed us, v.* 22. Therefore Chryſme is the matter of the Sacrament of Confirmation, *Bel. de Sacr. Confi.l.*2.*c.*8.

Firſt, that Confirmation is a Sacrament is denied: if it were not denied, yet the Apoſtle denies this conſequence; for hee ſpeakes not of Chryſme, but of heavenly grace, which he poures into his ſervants; and ſeales them, not with any outward ſtampe or character, but with the certainty of his word in their hearts.

Chap. 2.

To whom ye forgive any thing, I forgive alſo, ver. 10. Therefore Indulgences were granted in the time of the Apoſtles, *Bel. de Indul. l.*1.*c.*3.

Here cannot be underſtood the remiſſion of any immaginary puniſhment in Purgatory, after the remiſſion of the ſinne; but onely the cenſure of Excommunication.

Chap. 4.

Our light affliction which is but for a moment, worketh for us, ver. 17. Therefore Good workes are neceſſary to ſalvation by way of efficacy, *Bel. de Inſt. l.*4.*c.*7. and doe deſerve eternall life, *Ibid. lib.*5.*cap.*3.

It

It worketh; not as an efficient or a cauſe; but as the way and inſtrument, by which God workes.

Chap. 5.

And that he died for all, ver. 15. Therefore every man hath ſufficient help and meanes to ſalvation, *Bel. de gr. & lib. arb. l.* 2. *c.* 6.

Chriſt died for all men in the value of the price; not in the intention of the benefit: Salvation is offered to all; but all do not receive it.

Chap. 6.

Receive not the grace of God in vaine, ver. 1. Therefore the faithfull may fall from grace, *Bel. de juſtif. l.* 3. *c.* 14.

The grace of God here is taken metonimically for the doctrine, or word of grace, not the act or worke of grace.

What fellowſhip hath righteouſneſſe with unrighteouſneſſe? what communion hath light with darkneſſe, ver. 14. Therefore the righteouſneſſe by which we appeare righteous before God is inherent, *Bel. de juſtif. l.* 2. *c.* 6.

Light and darkneſſe cannot be together in an intenſe degree, but in a remiſſe they may; Righteouſneſſe and raigning ſin cannot be together; but righteouſneſſe and dying ſin may.

Chap. 7.

Godly ſorrow worketh repentance unto ſalvation, ver. 10. Therefore Repentance juſtifies, and not Faith alone; *Bel. de Iuſtif. lib.* 1. *cap.* 13. Therefore Good works are neceſſary to ſalvation by way of efficiency, *ibid. l.* 4. *c.* 7.

Repentance here ſignifies either, 1. the whole converſion of man; and then ſalvation is aſſigned to the nobleſt part of it, *viz.* Faith, by a ſynecdoche: or elſe it ſignifies onely that part which conſiſts in the obſervation of the Law; and then, *to worke*, here doth not denote an efficient cauſe, but a helping condition.

Yea what zeale, yea what revenge? ver. 11. Therefore the fault remitted, God may be ſatisfied for the temporall puniſhment, *Bel. de pœnit. l.* 4. *c.* 8.

Vindicta

Vindicta here, or vindication ſignifies not ſatisfaction, but revenge, which every penitent man takes upon himſelfe, and uſeth all meanes to ſubdue his fleſh, & bring it into ſubjection.

Chap. 8.

Yet for your ſakes he became poore, ver. 9. Therefore it is lawfull for Fryars to live by begging, *Bel: de Mon: l. 2. c. 45.*

He ſpeakes not here of materiall want or wealth, but of that admirable beneficence of Chriſt, whereby he emptied himſelfe into the forme of a ſervant.

That now at this preſent time, your abundance, ver. 14. Therefore there are ſupervacaneous merits which may be communicated to others, *Bel. de Indulg. l. 1. c. 3.*

This may be extended to the Communion of Saints, or to the holy Communion, wherein whatſoever dutie is done to one member, redounds to the whole body.

Or it may be, the Apoſtle meant this of the Corinthians beneficence to the Jews for the Goſpell, *q. d.* becauſe ye have received the preaching of the Goſpell from them of Jeruſalem, ye owe them this gratitude, to relieve their penury with your charity.

Chap. 9.

Every man according as he purpoſeth, &c. ver. 7. Therefore man hath free will, &c. *Bel: de Gr: & lib. arb. l. 5. c. 3.*

Almes in it ſelfe is a morall worke; yet in the circumſtances it is but an indifferent worke; and beſides S. *Paul* ſpeaks to the Corinths in the ſtate of grace; and ſo he expects not that alacrity without grace.

And increaſe the fruits of your righteouſneſſe, ver. 10. Idem cum verſu 14. cap. 8.

And beſides, by the increaſe of righteouſneſſe, the Apoſtle meanes the increaſe of beneficence.

Chap. 10.

And bringing into captivity every thought to the obedience of Chriſt, ver. 5. Therefore faith is not ſo much knowledge as aſſent, *Bel. de juſtif. lib. 1. cap. 7.*

The

The Apoſtle here ſpeaks not of faith, but of the powerfull preaching of the Goſpell.

Not he that commendeth himſelfe is approved, but whom the Lord commendeth, ver. 18. Therefore no man can be certaine of his juſtification, *Bel. de juſtif. lib.* 3. *cap.* 6.

The Apoſtle treats of Preaching, not of Faith; and tels us, No man is the better Preacher for commending himſelfe.

Chap. 11.

I feare leſt by any meanes as the Serpent beguiled Eve, v. 3. Therefore *Adam* was not properly ſeduced, *Bel. de amiſſ. gr. & ſtat. peccat. l.* 3. *c.* 7.

Adam was not firſt, and immediately ſeduced, as *Eve* by the Serpent; yet he was properly ſeduced, though mediatly by the woman.

In labours more abundant, ver. 23. Therefore Saints have ſuffered more then their ſins required, *Bel. de Indulg. l.* 1. *c.* 2.

He compares himſelfe with the other Miniſters and Apoſtles, and ſayes he was more abundant in labours, and ſtripes, &c. then they; not that he had ſuffered more then his ſinnes required.

Chap. 12.

I will gladly ſpend, and be ſpent for you, &c. ver. 15. Therefore the ſupervacaneous merits of the Saints may be applied to expiate the temporall puniſhments of other men, *Bel. de Indulg. lib.* 1. *cap.* 3.

The Apoſtle tels the Corinths that freely and willingly he communicates the Goſpell unto them, as the beſt treaſure in the world, and that he was ready to ſpend all he had, and himſelfe too, to doe them good; but how? not by way of Satisfaction for them, in communicating or applying his ſufferings to expiate their temporall puniſhments; but by way of confirmation and example, in eſtabliſhing them in the truth they had received.

The Epiſtle to the Galatians.

Chap. 2.

And communicated to them that Goſpell, which I preach, ver. 2. Therefore the Pope is the Judge of the true ſenſe of Scripture, *Bel: de verb. Dei, l. 3. c. 5.*

He went not up to Jeruſalem to have his Goſpell or preaching confirmed by *Peter*, as if *Peter* were the Head of the Church, and his authority the chiefeſt; but that his preaching might be approved of by the reſt of the Apoſtles; either by ſingle conſent as brethren, or by common vote and ſuffrage, as his Collegues.

God accepteth no mans perſon, ver. 6. vide Acts 10.34.

Chap. 3.

Ye are all the children of God by faith, ver. 26. Therefore Grace that renders a man acceptable is a habit remaining in him, *Bel. de gr: & lib: arb: l. 1. c. 6.*

By faith in Jeſus Chriſt, *i. e.* Righteouſneſſe imputed, not inherent.

Chap. 4.

How turne you again to the weake and beggerly elements? v. 9. Therefore the Sacraments of the Old Teſtament doe not juſtifie as thoſe of the New, *Bel. de Sacr. lib. 2. cap. 14.*

The Ceremonies of the Old Teſtament were weake and beggerly elements not ſimply, but in themſelves and with relation to Chriſt.

Chap. 5.

Chriſt is become of no effect to you, whoſoever of you are juſtified by the Law, v. 4. Therefore Grace making acceptable is an habit, *Bel. de gr. & lib. arb. l. 1. c. 6.* Therefore faith once had may be loſt, *Bel: de Juſt: lib. 3. cap. 14.*

This commination is conditionall (whoſoever of you are juſtified by the Law;) *i. e.* If any of you deſire to be juſtified by the Law: now the truly faithfull are not, nor deſire to be ſo juſtified; but hypocrites doe; many of which ſort were amongſt

mongſt the Galatians: That which followes; *Ye are fallen from Grace*: the word Grace is here taken metonimically for the word of grace, not properly for the Act of Grace.

But faith which worketh by love, ver. 6. Therefore love precedes remiſſion of ſins, *Bel. de juſt. l.* 1. *c.* 13.

Love is not excluded from the preſence, but it is from the efficiency of juſtification: withall, the worke of faith is twofold; 1. Native and proper, *viz.* to believe the promiſes: and ſo faith works not by love, but by it ſelf: 2. Improper and reflex, whereby it relieves our neighbours wants; and ſo faith works by the mediation of charity.

The Law is fulfilled in this one word, Thou ſhalt love, &c. ver. 14. Therefore the Law of God is poſſible. *Bel. de juſtif. l.* 4. *c.* 11.

Vide Rom. 13. 8.

They which doe ſuch things ſhall not inherit, &c. ver. 21. Therefore the faithfull may fall from grace, *Bel: de Juſtif: l.* 3. *c.* 14.

True; they which doe ſuch things without repentance, and with the fulneſſe and violence of their will: but ſo the faithfull ſin not.

Againſt ſuch there is no Law, ver. 23. Therefore the Law of God is poſſible, *Bel. de juſt. lib.* 3. *cap.* 14.

There is no Law ſimply againſt ſuch as do theſe things perfectly; but againſt them that doe theſe things but inchoatly, as do the Regenerate in this life, there is a Law, though not to condemne them into hell, yet to convince them of ſin.

Chap. 6.

Beare ye one anothers burthens, and ſo fulfill the Law of Chriſt, ver. 2. Therefore the Law of God is poſſible, *Bel. de Juſtif. l.* 3. *c.* 14.

This, it may be is not underſtood of the whole Law of Chriſt, but of ſome particular Law, *viz.* of helping our weake brethren: and the ſenſe then is this; Beare ye one anothers burthens, and ſo fulfill this Law of Chriſt: or if it be underſtood of the whole Law of Chriſt; then *to fulfill* here ſignifies

not a perfect, but a ſincere obedience; oppoſed to phariſaicall hypocriſie; and hereby is noted, the principall fulfilling of the Law is charity, *vide plura*: *Rom.* 13.8.

But he that ſoweth to the Spirit, &c. verſe 8. Therefore Good works do deſerve eternall life, *Bel. de juſtif. l.* 5. *c.* 3.

As a gift of bounty, not as wages of duty, *of the Spirit*, notes the Antecedent, not the Cauſe.

Neither Circumciſion, &c. ver. 15. *vide* 1 *Cor.* 7. 19.

Epheſians, CHAP. I.

IN whom after ye believed, ye were ſealed with that holy Spirit of promiſe, ver. 13. Therefore the Sacraments do ſeale by character, *Bel: de Sacr. lib.* 1. *cap.* 20.

It is not here ſpoken of any ſeale in Baptiſme, but of a certainty which the Holy Ghoſt gives us by hearing the word.

And gave him to be the Head over all things to the Church, Therefore the Church cannot erre. *Bel. de Eccl. l.* 3. *c.* 14.

Vide Ioan. 16. 13.

CHAP. 2.

Ye are ſaved by faith, ver. 8. Therefore faith by its owne worth juſtifies, *Bel. de juſtif. l.* 1. *c.* 17.

Vide Marc. 7. 29.

Created in Chriſt Ieſus to good works, v. 10. *vide Mat.* 5. 16.

CHAP. 3.

In whom we have boldneſſe and acceſſe with confidence by the faith of him, ver. 12. Therefore juſtifying faith is not confidence, *Bel. de juſtif. lib.* 1. *cap.* 6.

Confidence is here joyned to faith as the forme of faith; or it may thus be anſwered and expounded: In reſpect of diverſe perſons *Paul* here ſpeakes diſtinctly to this ſenſe and purpoſe: by Chriſt we have boldneſſe and acceſſe to the Father with confidence; which confidence and boldneſſe to and in the Father, ariſes from that faith we have in Chriſt.

That

That Chriſt may dwell in your hearts by faith, ver. 17. Therefore that grace which makes us acceptable is ſubjectively in us, *Bel: de Gr: & lib. arb. l.* 1. *c.* 8.

Vide Rom. 3. 24. *Pſal.* 51. 7.

Chap. 4.

There is one body and one Spirit, v. 4. Therefore the Church cannot erre, *Bel. de Eccl. l.* 3. *c.* 14.

Vide Ioan. 16. 13.

That aſcended farre above all the heavens, ver. 10. Therefore many bodies may be in the ſame place, *Bel: de Euch: lib.* 3. *cap.* 6.

Not by penetration of dimenſions, but by ſeparation of the bodies contiguity.

And he gave ſome Apoſtles, &c. Ver. 11. 12. *&c.* Therefore the viſible Church cannot faile, *Bel. de Eccl. milit. lib.* 3. *c.* 13.

S. *Paul* ſpeaks not here of the duration, but of the uſe of the Miniſtery: nor yet is it denied but there ſhall be ſhepherds to feed, and ſheep to be fed to the worlds end: yet neither the one nor the other ſhall be manifeſt and conſpicuous in a viſible ſucceſſion.

And put ye on the new, which after God, &c. Ver. 24. Therefore that righteouſneſſe whereby we are juſtified is inherent, *Bel. de juſt. l.* 2. *c.* 6.

The Apoſtle here ſpeaks of regeneration, not of juſtification.

And grieve not the holy ſpirit of God whereby, &c. Ver. 30. Therefore the Sacraments do ſeale a character, *Bel. de Sacr. lib.* 2. *cap.* 20.

By the day of redemption is not underſtood the day of regeneration by baptiſme, but of the glory to be revealed.

Chap. 5.

No whoremonger, or uncleane perſon, &c. ver. 5. Therefore veniall and mortal ſin are naturally diſtinguiſhed: *Bel. de amiſſ. grat. lib.* 1. *cap.* 9. *Vide Galat.* 5. 21. *& Mat.* 23. 24.

Becauſe of theſe things commeth the wrath of God, ver. 6. The ſame.

The Apoſtle here names but three ſins, but he underſtands all and excludes no ſinnes.

The husband is the head of the wife as Chriſt, &c. v. 23. Therefore the Church cannot erre, *Bel. de Eccl. l.* 3. *c.* 4.

Vide Ioan. 16. 13.

That he might waſh it and cleanſe it, &c. Ver. 26. Therefore the Sacraments conferre grace, *Bel. de Sacra. l.* 2. *c.* 3. Therefore baptiſme takes away ſin, *Bel. de Sacr. Bap. l.* 1. *c.* 19. Therefore faith alone doth not juſtifie, *Bel. de juſtif. lib.* 1. *c.* 16. Therefore juſtification conſiſts not in the imputation, but inheſion of Chriſts righteouſneſſe, *Bel. de juſtif. l.* 2. *c.* 7.

This is a metonimicall and Sacramentall ſpeech, where what is proper to the thing ſignified is attributed to the ſigne.

Baptiſme is the outward inſtrument, faith the inward, whereby Chriſt cleanſes his Church.

The Church is ſaid to be without ſpot, not becauſe it is perfectly ſo in this life, in it ſelf, but in Chriſt imputatively, and in it ſelf inchoatively: and ſhall be ſo perfectly after this life, and therefore the Apoſtle ſaies not, that the Church is glorious, and without ſpot, but that he may preſent it a glorious Church, and without ſpot.

This is a great Sacrament, Ver. 32. Therefore Matrimony is a Sacrament, *Bel. de Sacr. lib.* 2. *cap.* 24. *& de Matr. lib.* 1. *c.* 2.

The originall word is μυστήριον, and that doth not neceſſarily ſignify a Sacrament, but a miſtery and dark ſpeech; beſides the Apoſtle here ſpeakes of the conjunction of Chriſt and his Church, not of the marriage of man and woman.

The Epiſtle to the Philippians.

Chap. 2.

Wherefore God hath alſo highly exalted him, ver. 9. Therefore Chriſt merited for himſelf, *Bel.*

Wherefore, here is not a note of cauſe, but of conſequence.

That at the name of Ieſus every knee, &c. Ver. 10. Therefore there is a purgatory, *Bel. de purg. lib.* 1. *cap.* 3.

By

By *under the earth* may be underſtood the devils, who ſhall acknowledge Chriſt to be the judge: others ſay, that all creatures are included in this enumeration, and that both animate and inanimate ſhall be ſubject to Chriſts dominion; and this ſubjection is here diſcribed by *Genuflexion, Anthropopathos.*

Work out your own ſalvation with feare and trembling, V. 12. Therefore good workes are neceſſary to ſalvation by way of efficiency, *Bel. de juſt. l.* 4. *c.* 7. Therefore no man is ſure of his own ſalvation, *Bel. de juſtif. l.* 3. *c.* 6. *&* 12. Therefore man hath free will in ſaving actions, *Bel. de grat. & lib. arb. lib.* 6. *cap.* 10.

The Apoſtle here intends not that eternall life is deſerved by workes, but that it deſerves our beſt endeavours, and ſo by the word *work out*, he ſtirres up all Chriſtians to diligence and perſeverance in good workes, *Vide plura, Zach.* 1. 3.

It is God which worketh in you, Ver. 13. *Vide Iſa.* 26. 12.

Chap. 3.

As many as be perfect, ver. 15. Therefore charity may be perfect in this life, *Bel. de juſt. l.* 2. *c.* 7.

It may in the perfection of parts, not of degrees, not abſolutely, but comparatively.

Chap. 4.

I can do all things through Chriſt, Ver. 13. Therefore the law of God is poſſible, *Bel. de juſt. l.* 4. *c.* 11.

He ſpeakes not of fulfilling the law, but bearing his afflictions, nor yet doth he ſay, he can do all things every way, as well in the perfection of degrees, as of parts.

A Sacrifice acceptable, and well pleaſing unto God, ver. 18. Therefore the good workes of the regenerated are perfectly good, *Bel.*

They are perfectly good not in themſelves, but in Gods acceptation, they are performed by children, and God as a loving father winkes at their imperfections.

The

The Epiſtle to the Coloſsians, CHAP. I.

THat ye might walke worthy of the Lord, ver. 10. Therefore the workes of righteous men done according to charity are worthy of eternall life by way of condignity, *Bel. de juſtif. lib.* 5. *c.* 16.

Worthy, is not here taken abſolutely, for ſo we are all unworthy, but comparatively in reſpect of others, or according to the meaſure and manner of humane converſation.

Who is the image of the inviſible God, ver. 15. Therefore God may be painted, *Bel.*

If Chriſt had been here called the accidentall or artificiall image of God, it might be inferred, but ſince Chriſt cannot be ſaid to be any but the eſſentiall and naturall image of God, it cannot at all be inferred, that God may be painted.

And fill up that which is behinde of the afflictions of Chriſt in my fleſh, for his bodies ſake which is the Church, Ver. 24. Therefore the ſupervacaneous merits of the Saints may be applied to expiate the temporall puniſhments of other men, *Bel. de Indulg. lib.* 1. *cap.* 3.

The paſſions of Chriſt are either, 1. Such as he ſuffered in his own naturall body for the ſins of the whole world, and of this paſſion, as if any part of it were behinde, S. *Paul* ſpeakes not, much leſſe doth he ſay that he by his afflictions made any ſatisfaction to the juſtice of God for the ſins of the Coloſſians: or 2. Such as he is ſaid to ſuffer in his myſticall body the Church accounting the ſufferings of his faithfull ſervants as his own, according to that, *Saul, Saul, why perſecuteſt thou me? Acts* 9. and in this ſenſe ſaies S. *Paul* here, *I rejoyce in my ſufferings for you*, not that thereby I ſhall in any part ſatisfie for your ſins, but confirme you in the goſpel: Thus do I fill up that which is behinde, or the meaſure of afflictions which Chriſt is to ſuffer in his myſticall body, the Church, ſo then, theſe words are to be underſtood of afflictions to edification, not to ſatisfaction.

CHAP. 2.

In whom are hid all the treaſures of wiſdome and knowledge, verſe 3.

verſe 3. Therefore the ſoul of Chriſt was full of wiſdome and knowledge from the very creation, *Bel: de Chriſto: lib.4.c.2. Vide Iſa.11.2. Pſal.45.7.*

Chap. 3.

Ye have put off the old man, &c. ver.9. Therefore man hath free will in holy and ſaving actions, *Bel: de grat: & lib: arb: lib.6. cap.10. Vide Zach.1.3.*

Above all theſe things put on charity, which is the bond, &c. Ver.14. Therefore grace that renders us acceptable is not diſtinguiſhed from the habit of charity, *Bel: de grat: & l.arb: l. 1.c.6.*

Such charity we ſhould have in this, and ſhall in the next; yet ſuch as it is in this life, it is called the bond of perfection, becauſe by the tye of it all Chriſtians are, or ſhould be, gathered into one integrall and perfect body.

Knowing that of the Lord ye ſhall receive the reward of inheritance, ver. 24. Therefore eternall life is due to our good works, *Bel. de juſt. l.5.c.20.*

Reward ſignifies ſometjmes 1. a juſt and equall retribution of labour, when there is a congruous and equall proportion betwixt the work and the wages; and in this reſpect, Reward is not of Grace, but of debt, *Rom.4.* but ſo is not life eternall, nor the glory in that life the reward or wages of our works, for all proportion is here wanting: ſometimes 2. it ſignifies a bountifull compenſation, which depends not upon the dignity of the labourer and his labour, but the benignity of the promiſer, and his bounty; and in this ſenſe God ſaid to *Abraham, I am thy exceeding great reward, Gen.15.* and ſo is the Apoſtle to be underſtood in this place.

I. Theſſalonians, Chap. 2.

THat ye would walke worthy of God, *ver.12. Vide Coloſ.* 1.10.

Chap. 4.

Even your Sanctification, that ye ſhould abſtaine, &c. ver.3.

Therefore Matrimony is a Sacrament. *Bel.*

This Sanctification is wrought in men, and by men, not by any vertue of Matrimony, but by the grace of Chriſt.

II. *Theſſalonians*, Chap. 1.

Which is a manifeſt token of the righteous judgement of God, that ye may be counted worthy, &c. verſe 5. Therefore the works of righteous men done according to charity deſerve eternall life by way of congruity. *Bel. de juſtif. lib.*5. *cap.*16.

This Mercy is called the righteous judgement of God, becauſe it is of Promiſe; and when the Promiſe of God is performed, it is called Righteouſneſſe; the performing of Promiſe being as truely called Righteouſneſſe, as the paying of debt.

That ye may be counted worthie; S. *Paul* here intends not any dignity and worth of perfection or of merit, but of Aptitude; It is not the cauſe of obtaining, but the way to obtaine ſalvation, *viz.* our well-doing, and patient ſuffering.

And to you who are troubled, reſt, ver. 7. The ſame Objection; and the ſame Anſwer; for this Retribution depends not upon the dignity of mans work, but the verity of Gods promiſe.

Chap. 2.

*And that man of ſin be revealed, ver.*3. Therefore Antichriſt is yet to come, and to be one ſingular and individuall perſon. *Bell: de Rom: pont. lib.*3. *cap.*2.

This Article *That*, declares the height of impiety, not the ſingularity of a perſon: It notes a certaine perſon, not of a naturall and individuall, but of a Civill, or Eccleſiaſticall Body; and that by Succeſſion: Antichriſt being an Appellative, and not a proper name.

*Who oppoſeth and exalteth himſelfe above all that is called God, ver.*4. Therefore the Pope is not Antichriſt. *Bel. de Rom. pont. lib.*3. *cap.*14. Therefore Antichriſt will ſuffer no God, neither true nor falſe, nor any Idol. *Ibid.*

That

That is, above all Kings and Emperors, who are called Gods: Yes, and above God himſelfe in this reſpect, by aſſuming unto himſelfe what is proper unto God, *viz.* Remiſſion of ſins.

Antichriſt doth alſo extoll himſelfe above all that is God; not by exterminating all opinion of a God-head, but by aſſerting all hereticall opinions againſt the truth of the God-head; not by aboliſhing all Religion, but by ſetting up and commanding what Religion he pleaſes, and thinks fitting.

So that he as God ſitteth in the Temple of God, ver. 4. Therefore the ſeat of Antichriſt ſhall be at Jeruſalem, not Rome, *Bel. de Rom. pont. l.* 3. *c.* 13. Therefore Antichriſt will call himſelfe God, and be worſhipped for God, *Ibid. cap.* 14.

In the Temple; not built Churches, but in the Church of God, not the True, but Equivocall, ſo called by name: or, In that which then was, but now is not the true Church of God, unleſſe in ſome few Qualities and Prerogatives, and thoſe moſt abominably profaned.

Shewing himſelfe as if he were God, ver. 4. Therefore the Pope is not Antichriſt, *Bel.*

He ſhews himſelfe as if he were God, not ſo much in reſpect of Name, (though ſome have not been wanting to attribute this name to the Pope) as in reſpect of Majeſty and office.

Onely he who now letteth, will let, untill he be taken out of the way, ver. 7. Therefore Antichriſt is not yet come. *Bel. de Rom. pont. lib.* 3. *cap.* 5.

The Romane Empire did then let; but it is now taken away, though not in the name and title, yet in the power, glory, and majeſty of it.

Whom the Lord ſhall conſume with the ſpirit of his mouth, ver. 8. Therefore Antichriſt is not yet come. *Ibid. cap.* 9.

Yes, therefore he is come, and almoſt conſumed by the ſpirit of Chriſts mouth; *i. e.* by the truth and power of his Word.

And ſignes, and lying wonders, verſe 9. Therefore the Pope is not Antichriſt. *Ibid. cap.* 14.

Nay, therefore rather he is Antichriſt: words need not

prove it, ſince ſo many lying wonders are extant.

Hold faſt the traditions which ye have been taught, whether by word or our Epiſtle, ver. 15. Therefore there are ſome true Traditions: *Bel. de verb. Dei, l.* 4. *c.* 5.

The Disjunctive Particle *Whether* plainly ſhews the Apoſtle ſpeaks not of divers Traditions, but of divers receiving the ſame Traditions.

I. *Timothy*, CHAP. I.

Concerning Faith have made ſhipwrack, ver. 19. Therefore Faith once had may be loſt, *Bel. de juſtif. l.* 3. *c.* 14.

S. *Paul* ſpeaks here of faith believing, not of faith believed; which ſome not truly but ſeeming faithfull caſt away, *vide infra cap.* 3. *ver.* 13.

CHAP. 2.

Who will have all men to be ſaved, ver. 4. Therefore ſufficient help to ſalvation is given to all men, *Bel: de Gr. & lib. arb. lib.* 2. *cap.* 5.

Some expound this place, and anſwer this objection thus: God by his revealed will, and the ſigne of his will revealed in the Scriptures would have all men to be ſaved; therefore ſalvation is offered to all: but not by the will of his good pleaſure: This it may be is a right anſwer.

Others thus; *God would have all men*, i.e. ſome of all ſorts, Kings, Nobles, Beggars, Learned, Unlearned, &c.

Others thus; *God would have all men to be ſaved*; not that every man ſhall be ſaved by his will, but that no man ſhall be ſaved, but whom he will.

There is one Mediator betweene God and Man, the man Chriſt Ieſus, ver. 5. Therefore Chriſt is our Mediator in reſpect of his humane nature onely, *Bel. de Chriſt: Mediat: lib.* 2. *cap.* 3.

The word, *Man*, is not here taken in the Abſtract, ſignifying the Humane nature onely, but in the Concrete denoting the whole perſon of the Mediatour.

Who gave himſelfe a ranſome for all, ver. 6. See 2 *Cor.* 5. 15.

Adam

Adam was not deceived, but the woman, &c. ver. 14. Therefore *Adam* was not properly seduced, *Bel: de amiss. gr. & stat. peccat. l.*3.*c.*7.

Adam was not first and immediatly seduced; yet he was properly seduced, though mediatly by the woman.

She shall be saved in child-bearing if they, &c. ver. 15. Therefore good works are necessary to salvation by way of efficiency, *Bel. de Justif. l.*4 *c.*7.

It is not *by* but *in*; and so the *διὰ* signifies not a condition *by* which, but *in* which the woman is saved.

If *they* remaine, &c. referres to the Mothers, not to the Children; and the Plurall number is joyned to the Singular by a Figure called *Synthesis*, because the Singular is a Noume Collective.

Faith, Love, and Holinesse are not enumerated in the same order; but faith as the Organon and Instrument receiving Salvation; the other as the fruits and testimonies of a true faith.

Chap. 3.

The husband of one wife, ver. 2. Therefore.

Many Wives are forbidden at one time, not successively.

And great boldnesse in the faith which is in Christ Iesus, v. 13. Therefore justifying faith is not Assurance, *Bel: de Justif: lib.* 1.*cap.*6.

παῤῥησία signifies rather confidence then assurance, or as *Beza* sayes, liberty of speaking; or it is well said, That the Apostle here speaks of faith believing, or the quality of faith, not of faith believed, or the object of faith.

Which is the Church of the living God, the pillar and ground of truth, ver. 15. Therefore the Church is visible, and cannot faile, *Bel: de Eccl: l.*3.*c.*12. nor erre; *Ibidem cap.*14.

S. *Paul* speakes not of the Catholike, but of a particular Church, *viz.* That of Ephesus; which is here called the ground and pillar of Truth; not in respect of duraince and infallibility, but of Duty; such she is in duty, though such she be not in Act. Secondly, so is this Church called, not Architectonically, and in respect of building, but forensally, and in respect

of law, that as in Courts of justice upon certaine pillars there are by publick authority the laws and Programmata set up, so ought it to be in the Church: so then in respect of God it is a court or house, because his presence informes and directs it, in respect of us a pillar, because it keeps for us, and declares unto us the truth: lastly it is so called, because by commanding, and consolating it sustaines and confirmes the weake.

CHAP. 4.

In the last daies some shall depart from the faith, Verse 1. Therefore there is no certainty of predestination, *Bel: de just: lib*: 3. *cap:* 12. Therefore faith once had may be lost, *Ibidem*; *cap.*14.

The Apostle here speakes of some seeming faithfull, not of them that are faithfull indeed, and of faith beleiving, not of faith beleived.

It is sanctified by the word of God and prayer, Verse 5. Therefore oyle, wine, bread, and the like are rightly hollowed, *Bel: de cult: Sanct: lib.*3. *cap.*7. *Vide Mat.*14.19.

Godlinesse is profitable to all things, having the promise, &c. Verse 8. Therefore good workes deserve eternall life, *Bel.de justif. l.*5. *c.*3.

Godlinesse deserves it not, but hath the promise both of this and the next life; of the next absolutely, of this conditionally, if God sees it expedient, and it be profitable for us.

Who is the Saviour of all men, especially of those, &c. Verse 10. Therefore sufficient help for salvation is given to all men, *Bel. de gr. & lib. arb. l.*2. *c.*5.

He is the Saviour of all, both men and beasts, *Psal.*36. Temporally and externally, and therefore it is added *Especially of those that beleive*, to let us understand, he is not alike the Savi- of all men: the Saviour of the faithfull he is both for this life and for the next, of other men, for this life onely.

*With the laying on of the hands of the presbitery, ver.*14. Therefore ordination is a Sacrament, *Bel. de Sacr. ord. l.*1. *c.*2. *& cap.*24.

Imposition of hands is no outward element, neither is it upon

on command, and therefore it is no Sacrament, beſides it is not here ſaid *By*, but *With* the impoſition of hands, that outward ſigne being a ſeale of grace received from the hands of God upon the Churches prayers.

Chap. 5.

When they have begun to wax wanton againſt Chriſt, &c. ver. 11. Therefore a ſingle vow hinders marriage, *Bel: de Matr. l.* 1. *c.* 21. Therefore continence is rightly vowed to God. *Bel: de Mon: l.* 2. *c.* 23.

By waxing wanton againſt Chriſt, the Apoſtle underſtands either fornication, or at leaſt laſciviouſneſſe in habit and geſture.

Having damnation, not becauſe they marry, but becauſe they make voide their faith, either by neglecting the promiſe they made to the Church, *viz.* to provide and care for the ſicke, or elſe by marrying againſt Chriſt, denying their faith of baptiſme.

I will therefore that the younger women marry, verſe 14. Therefore Matrimony is a Sacrament, *Bel. de Matr: l.* 1. *c.* 2.

Vide ver. 11.

Lay thy hands ſuddenly on no man, ver. 22. *Vide Chap.* 4. *v.* 14.

Chap. 6.

They have erred from the faith, verſe 10. Therefore faith once had may be loſt, *Bel:* *Vide Chap.* 3. 13.

That they be rich in good workes, verſe 18. Therefore the workes of righteous men are not ſins, but righteouſneſſe, *Bel: de juſt: l.* 4. *c.* 15. *Vide Mat.* 5. 16.

That they may lay hold on eternall life, verſe 19. Therefore good workes deſerve eternall life, *Bel:*

Theſe words relate to that part of the exhortation, *Truſt in the living God, verſe* 17. or if to, be rich in good workes, it is to tell us, we ſhould give teſtimony of that faith, whereby we lay hold on eternall life, by good workes.

O Timothy, keep that which is committed to thy truſt, ver. 20. Therefore there are ſome true traditions, *Bel:*

S. *Paul* means not here unwritten traditions, but the Doctrine

Doctrine of the holy goſpel, and thoſe inſtructions, and gifts, which God by S. *Paul* had committed to *Timothy* as a *Depoſitum* for the edification of the Church.

II. *Timothy*, CHAP. 1.

BY the putting on of my hands, verſe 6. Therefore ordination is a Sacrament, *Bel: de Sacr: l. 2. c. 24. & de Sacr: ord: lib. 1. cap. 2.*

Grace was not given by the impoſition of hands, but the impoſition of hands was a ſigne that grace was given, *& in 1 Ep. cap. 4. ver. 14.* the Apoſtle ſaies *With*, not *By* the impoſition of hands.

Hold faſt the forme of ſound words, which thou haſt heard of me, ver. 13. Therefore there are ſome true unwritten Traditions, *Bel: de verb: Dei: l. 4. c. 5.*

That *Timothy* received of *Paul* ſomething unwritten, is not any thing neceſſary to ſalvation, which was afore, or after written.

That good thing was committed to thee keep, verſe 14. Vide 1. Ep: Chap: 6. verſe 20.

The Lord grant that he may finde mercy in that day, Verſe 18. Vide Acts 3. 9.

CHAP. 2.

And the things that thou haſt heard of me, Verſe 2. Vide Chap: 1. Verſe 13.

No man that warreth, entangleth himſelf in the affaires, &c. Verſe 4. Therefore ſingle life is by Apoſtolicall law rightly joyned to holy orders, *Bel: de Cler: lib: 1. cap: 19.*

There is difference betwixt the buſineſſe of this world, without which we cannot live, and entangling our ſelves in that buſineſſe, without which we may live, matriage as an œconomicall diſpenſation is of the former kinde, of which the Apoſtle here ſpeaks not, but of the latter kinde, ſuch as are covetouſneſſe, and the like: they may further us to heaven, theſe hinder us from heaven.

He is not crowned except he lawfully ſtriva, v. 5. Vide 1 Cor: 9. 24. 27.

I endure all things for the elects ſake, ver. 10. Therefore the ſupervacaneous merits of the Saints may be applied to expiate the temporall puniſhments of other men, *Bel: de Indulg: lib:* 1. *cap.* 3.

This is ſpoken of afflictions and ſufferings to edification and inſtruction, not to ſatisfaction, *Vide Coloſſ.* 1. 24.

The Lord knoweth them that are his, V. 19. *Vide Rom.* 11. 2.

In a great houſe, &c. Some to honour, ſome to diſhonour, Ver. 20. Therefore reprobates are members of the Church, *Bel.*

In the Church there are reprobates, according to outward ſigne, not inward forme; they are veſſells to diſhonour in the houſe of God, but they appertaine not to the frame and beauty of the houſe.

If a man therefore purge himſelf of theſe he ſhall be a veſſel to honour, Ver. 21. Therefore the evangelicall promiſes are conditionall, *Bel: de juſtif: l.* 4. *c.* 2.

Conditionalls prove nothing, God commands us, not to teach us what we can do, but what we ſhould pray for, that we may do it: and ſo the Apoſtle warnes us of two things in this place, 1 of our duty: 2 Although God workes all things in us, yet not as in ſtocks and ſtones, but ſo that he makes us work too: wee *will*, but God workes in us that we will: Laſt of all, he tells us what we ſhall be, not that we were not any thing before, but that we ſhall be actually and by way of execution, what we were before in Gods predeſtination: we ſhall be manifeſtly in our own knowledge, what we were before privately onely in Gods knowledge, *viz.* ſanctified, meet for our maſters uſe, and prepared unto every good worke.

Chap. 3.

But they ſhall proceed no farther, for their folly ſhall be, &c. ver. 9. Therefore duration is a note of the Church, *Bel. de Eccle: lib:* 4. *cap:* 6.

If Godly Miniſters do their duty diligently, then the ungodly and ſeducers ſhall not proceed ſo far as they would, their folly ſhall he made manifeſt to all men, *i.e.* to all the faithfull, others they ſhall ſtill deceive.

To the objection thus, duration is a contingent and accidentall note of the Church, but no neceſſary, no true note of the Church.

CHAP. 4.

I have finiſhed my courſe, &c. Ver 7. Therefore the workes of the righteous are meritorious of eternall life, *Bel: de juſt: l.* 5. *cap.* 3.

He ſpeakes not of life naturall or humane abſolutely, but of his life in the work of the miniſtry, and now ſaies he had finiſhed that courſe, not that he had therein attained to any perfection of degrees, but of parts, and that now, death being at hand, he was come to the end of it; and was after ſure of a crowne, not that he had deſerved it by his workes, as the cauſe; but that he had run that way or courſe to which God had promiſed it.

Henceforth is laid up for me a crowne of righteouſneſſe, Verſe 8. *Idem: Bel: de pœn: lib:* 4. *cap:* 8. *de Indulg. lib:* 1. *cap.* 2.

A crowne of Gods righteouſneſſe, not his own; Righteouſneſſe makes promiſe a debt; ſo God owes us a crown, and we may expect it, not becauſe we deſerved it, but becauſe God promiſed it:

Titus, CHAP. I.

THe husband of one wife, ver. 6. *Vide* 1 *Timothy* 3.2.

Continent, ver. 8. Therefore ſingle life is by apoſtolicall law rightly annexed to holy orders, *Bel: de Cler: lib:* 1. *c* 19.

You reade continent, we reade temperate: to the objection, See 2 *Tim:* 2.24.

CHAP. 3.

He ſaved us by the waſhing of regeneration, and renewing, &c. Ver. 5. Therefore the Sacraments conferre grace *ex opere operato*: *Bel: de Sacr: lib:* 2. *cap:* 3. Therefore grace that renders us acceptable, is a quality remaining in us, *Bel: de grat: & lib: arb: lib:* 1. *cap:* 4.

God ſaves us by faith as the inward inſtrument, by the Sacraments as the outward: God ſaves us by the words and Sacraments as by the inſtrument by which he offers ſalvation, but

but by faith onely as by the inſtrument by which we receive and apprehend ſalvation; *Vide plura Epheſ:* 5.26.

Being juſtified by his grace, ver. 7. Therefore faith alone doth not juſtifie, *Bel: de juſtif: lib.* 1. *cap.* 16. as if our faith were his, rather of his grace and mercy.

God ſaves us by faith onely as the inſtrument or hand receiving; by workes onely as the inſtrument or ſigne declaring; by his grace onely as the cauſe working and contriving; by his Sonne onely as the cauſe meriting and deſerving.

To Philemon.

AND in *all Saints, ver* 5. Therefore ſome faith is to be placed in Saints. *Bel. de Sanct. beat. l.* 1. *c.* 20.

S. *Paul* here ſpeaks of Saints living not departed, and *In* is better tranſlated towards, and ſo we may have faith towards the Saints, *i.e.* a good opinion of them, or, a communication of our faith to them, *Verſe* 6.

The Epiſtle to the Hebrewes, CHAP. I.

THE *expreſſe image of his perſon, verſe* 3. *Vide Coloſſ:* 1.15.

When he had by himſelf purged our ſinnes, verſe 3. Therefore the righteouſneſſe whereby we appeare perfect before God is inherent, *Bell:*

As Chriſt took our ſinnes, ſo he purged our ſinnes: he took our ſinnes in the guilt, not the fault, and ſo he purged and took away the guilt: and as our ſinnes are his, ſo his righteouſneſſe is ours, and that is by imputation, not by inhæſion.

CHAP. 2.

God bearing them witneſſe with ſignes and wonders, verſe 4. *Vide Exod:* 4.1.

But now we ſee Ieſus for the ſufferings of death crowned, &c. verſe 9. Therefore Chriſt merited for himſelfe, *Bel: de Chri: med: lib:* 5. *cap:* 9.

For the ſuffering of death, is to be referred to the precedent,

made little lower then the Angels, and not to what followes, *Crowned with glory*, these words, *For the suffering of death*, shewing the finall cause of his exinanition, not the efficient cause of his exaltation: and if you the greek prepositiõ By not *For*, it shews his suffering of death was the way to, not the cause of his coronation.

Chap. 4.

Having a great High-Priest that is passed into the heavens, *ver.* 14. Therefore by divine power there is a penetration of bodies. *Bel. de Euch. l. 3. c. 6.*

The Originall signifies to enter; But be it either, *Passed* or *Entred*, it was not by penetration of dimensions, but by separation of the bodies contiguity. The Creature gave way to the Creator; the Creator did not penetrate the Creature.

Chap. 5.

Every High-priest taken from among men, *ver.* 1. Therefore the sacrifice of the Masse is propitiatorie. *Bel: de Miss. l. 2. c. 2. Vide*

But he that is called of God as Aaron was, *ver.* 4. Therefore the calling of the Hereticall Clergie is unlawfull. *Bel.*

Aaron had an extraordinary calling from God; ordinary from *Moses*: our calling is ordinary and lawfull, as being agreeable to that order which was primitively and divinely instituted.

He became the Author of eternall salvation unto all them that obey him, *ver.* 9. Therefore good works are meritorious of eternall life. *Bel. de justif. lib. 5. cap. 3.*

The Apostle intends it of the obedience of faith, whereby Christ is to us the Author of eternal life; or if of the obedience of works, then so far onely as this obedience is a sign or mark of them who shall be saved.

Chap. 6.

It is impossible for those who were, &c. ver. 4. Therefore faith once had may be lost. *Bel. de justif. l. 3. c. 14.*

The

The Apoſtle here ſpeaks of Apoſtates, and ſuch Apoſtates who ſin maliciouſly againſt the holy Ghoſt: and thoſe gifts here aſcribed to them, ſuch as are Illumination, and the like, are the common gifts for hypocrites, not proper to the faithfull.

Which hope we have as an Anchor, ver. 19. Therefore our inherent righteouſneſſe is perfect, and juſtifies us. *Bel: de Juſt: lib.2.cap.7.*

Hope is called an Anchor, not for perfection, but for ſtrength.

Chap. 7.

*Thou art a prieſt for ever after the order, &c.ver.*17. Therefore the Sacrifice of the Maſſe is properly ſo called. *Bel. de Miſſ.l.*1.*c.*6.

This order doth not intend any ſucceſſion of perſons, as *Aarons* Prieſthood did, but notes the Analogie of the Type and Truth: The Eternity of this Prieſthood is not fulfilled in the Miniſters of the Goſpel, but in Chriſt himſelfe; who perpetually exerciſes his Prieſthood, not by the Repetition of his ſacrifice once offered, but his continuall Interceſſion with his Father.

For the weakeneſſe and unprofitableneſſe thereof, verſe 18. Therefore the Sacraments of the old Teſtament juſtifie not the ſame way with the Sacraments of the new, *Bel. de Sacra. lib.*2. *cap.*14.

The Apoſtle in theſe words declares the imperfection of the Sacraments of the old Teſtament by comparing them with the Sacrifice of Chriſt upon the Croſſe, and not with the Sacraments of the new Teſtament.

Thou art a Prieſt for ever, &c. verſe 21. *Vide verſe* 17.

Chap. 9.

That could not make him that did the ſervice perfect, verſe 9. *Vide chap.*7. *verſe* 18.

Chriſt was once offered to beare the ſinnes of many, verſe 28. *Vide chap.*1. *verſe* 3.

CHAP. 10.

Let us draw neare to God with a true heart in full assurance of faith, verse 22. Therefore man hath free will in saving actions, *Bel:*.

Exhortation doth not ever suppose the effect: by fulnesse of faith is meant certainty, or full assurance, not that our faith is ever constant and in the same motion: but that we should strive against all hæsitations and doubtings, having such promises of Almighty God.

If we sinne wilfully, &c. verse 26. *Vide chap* 6 4.

Ye have need of patience, that after ye have done the will of God, ye might receive the promise, ver. 36. Therefore good workes are necessary to salvation by way of efficiency, *Bel: de justif. l.*4.*c.*7.

Necessary they are by relation of order, way, condition, not of causalty, and the last words of this verse relate to the first, ye have need of patience to receive the reward, after ye have done the will of God, and thereby we are told, good workes are not the cause but the way to Heaven.

CHAP. 11.

Faith is the substance of things hoped for, &c. ver. 1. Therefore justifying faith is not assurance of mercy, *Bel. de justif. lib.*1.*cap.*5.

Faith is called the substance of things hoped for, because it maketh things hoped for to be both speculatively in our understanding, and fiducially in our will, *It is called an evidence*, or argument, or demonstration, not meerly logicall, which is mentall; but practicall, which is fiduciall: and it is called the *evidence of things not seen*, because the things appeare not to the eye of the body, though they do to the eye of the soul.

By faith we understand, &c. ver. 3. Therefore faith that justifies is not in speciall promises, *ibid.*

Faith is defined in this chapter, not onely as it specifically referres to the promises of the Gospell, but as it generally extends to the whole word of God.

He that comes to God must beleive that he is, &c. verse 6. There-

Therefore faith alone juſtifies not, *Bel. de juſtif. l* 1. *c.*13.

Faith onely, though not faith alone: the firſt motion takes not away the following motions.

Noah moved with feare prepared an Arke, ver. 7. The ſame with the firſt verſe.

Beſides, this was a Filiall feare which faith begets, not a ſervile feare which expelleth faith.

*Who thorough faith ſubdued Kingdomes, &c. ver.*33. Therefore faith is perfect and juſtifies by its owne vertue. *Bel. de juſtif. l.*1.*c.*17. *& lib.* 2.*c.*7.

Faith juſtifies only Relatively, as the Inſtrument whereby Chriſt is apprehended; not abſolutely as the meritorious cauſe.

*They wandred in Deſerts, ver.*38. Therefore an Eremeticall life is holy and pleaſeth God, *Bel.*

This was not ſuperſtitiouſly done, in opinion of merit or ſatisfaction; but neceſſarily undergone by reaſon of perſecution.

Chap. 12.

And holineſſe, without which no man ſhall ſee God, ver. 14. Therefore good works deſerve eternall life, *Bel.*

Holineſſe is the Antecedent to, not the cauſe of the ſight of God; not yet ſo of it ſelfe, unleſſe it be joyned with faith.

Chap. 13.

*We have an Altar, ver.*10. Therefore Altars cannot be denied, *Bel: de cult: Sanct. l.*3.*c.*4.

He ſpeaks not of any materiall Altar; but of that which the Altar in the Old Teſtament did ſhadow, *viz.* Chriſt and his death upon the Croſſe.

With ſuch ſacrifices God is promerited, ver. 16. Therefore Good works are rightly called Merits, *Bel: de Juſtif: lib.*5. *cap.* 2.

The Originall is better rendred by *Beza* thus; with ſuch ſacrifices God is well pleaſed or delighted.

*Obey them that have the rule over you, ver.*17. Therefore they that obey not the Laws of the Church ſin againſt conſcience,

ence, *Bel: de Sacr: l.2.c.31.* Therefore the Pope may make Lawes, *Bel. de Rom: Pont: l.4.c.16.* Therefore Generall Councels confirmed by the Pope cannot erre, *de Conc: autor: lib.2. cap.2.*

Obedience is twofold; 1. To a Commander by way of Doctrine and Inſtruction; 2. To a Commander by way of Empire and Authority: In the firſt reſpect a Superiour may obey his Inferiour; and the Authority of ſuch Commanders conſiſts not in the Dignity of their perſon, but in the power of their Miniſtery: Nor are they to be obeyed in all commands whatſoever, but onely in thoſe which are according to the word of God.

Iames, CHAP. I.

LEt him aske in faith, nothing doubting; for he that doubteth, &c. Therefore the faithfull may fall from Grace, *Bel.*

He ſpeakes of the ungodly mans hæſitation, whereby he doubts of Gods good will, and ſo gives over, and fals lower and lower, into further and further doubting; but he ſpeakes not of the godly mans hæſitation, whereby he ſomewhat feares, yet fights, and relying upon Gods promiſe, fights on till he obtaines the victory.

When he is tried, he ſhall receive a Crowne of life, ver.12. *vide* 2. *Tim.*4.8.

Every man is tempted when he is drawne away of his own luſt, and enticed, ver.14. *Then when luſt hath conceived, it bringeth forth ſin; and ſin, when it is finiſhed, brings forth death*, ver.15. Therefore Veniall ſin naturally differs from Mortall ſin, *Bel. de Amiſſ. gr. & ſtat. peccat. l.1.c.9.* Therefore that Concupiſcence which remaines after Baptiſme in the Regenerate is not Originall ſin. *Ibidem l.5.c.7.*

The Apoſtle here ſpeakes not of divers kinds, but divers degrees of ſin: By *ſin* he meanes a ſin in Act committed; This he oppoſes to the conception of ſinne; as the externall worke to the internall delight: by the name of *luſt*, as Actuall to Originall:

nall: neither, as mortall to veniall: *By ſin finiſhed*, he underſtands not any one particular ſin perpetrated, but the courſe of ſinning accompliſhed; which being finiſhed, there remaines nothing but eternall puniſhment: the ſenſe then is this.

Luſt when it hath conceived (by delight and conſent) *brings forth ſin*, (*i.e.* what was thought into Act:) *Sin being finiſhed* (*i.e.* by cuſtome) *brings forth death*: (*i.e.* the ſecond death;) not that all other ſins deſerve not eternall death; but that in other ſins a man hath certaine ſignes of life: but ſinne accuſtomed ſo delights a man that he goes on from worſe to worſe, till at laſt he will not returne, and ſo incurres death, or fals into hell.

This man ſhall be bleſſed in his deed, *ver.* 25. Therefore Good workes deſerve eternall life, *Bel. de juſtif. lib.* 4. *cap.* 7.

The Apoſtle here treats not of the Law properly ſo called, but of the Goſpel, which he diſcovers in calling it *The Law of liberty*; whoſe deed or worke is to beleeve: In which deed we are bleſſed.

CHAP. 2.

Which he hath promiſed to them that love him, *ver.* 5. Therefore Good works are the cauſe of eternall life, *Bel.*

He mentions *love* not to note the cauſe of eternall life, but to deſcribe the quality of thoſe perſons to whom the inheritance of that life is promiſed.

What doth it profit a man to ſay he hath faith, if he hath no workes? Therefore faith may be ſeparated from love, and all other vertues, *Bel. de juſt. l.* 1. *c.* 15.

He ſpeakes of a vaineglorious, not of a true faith.

Yee ſee then, how that by works a man is juſtified, and not by faith onely, *ver.* 24. Therefore S. *Iames* here ſpeaks of true faith, *Bel. de juſtif. l.* 1. *c.* 14. Therefore faith alone juſtifies not, but works alſo, *Ibidem cap.* 16. & 18.

S. *Paul* and S. *Iames* had ſeverall aimes in treating of Juſtification; S. *Paul* in *Rom.* 3. & 4. enquires the cauſes of our Juſtification before God; and excludes all works, even the workes of regenerate *Abraham*, from their number; S. *Iames* enquires how a man may be knowne to be juſtified from the

effects of juſtification, or fruits of faith; and ſo he expounds himſelfe, when he ſayes, *Shew me thy faith by thy works:* So then the Anſwer is readily this: S. *Paul* treats of the cauſe of Juſtification; S. *Iames* of the effect of it, or rather of the qualities of a juſtified man: *To be juſtified*, is with S. *Paul* as much as to be accounted righteous, and acquitted of the ſentence of malediction in the ſight of God: *To be juſtified* is with S. *Iames* to be declared to be righteous in the ſight of man by the works or fruits of a juſtifying faith.

For as the body without the Spirit is dead, ſo faith without works is dead alſo, ver. 26. Therefore Charity is the forme of Faith, and faith juſtifies by charity, *Bel. de juſtif. l.* 1. *c.* 15.

S. *Iames* here uſes the word *Spirit*, not the word *Soule*; and in this choice of his word expreſſes the ſecond act of faith, not the firſt.

Chap. 3.

In many things we offend all, ver. 2. Therefore the works of the Righteous are not ſinnes but righteouſneſſe, *Bel. de juſtif. l.* 4. *c.* 15.

He ſayes, *In many things*; he doth not denie, In all things; not that all our works are ſimply, totally, and abſolutely evill, but accidentially, partially, and in ſome reſpect.

Chap. 5.

Let them pray over him, annointing him with Oyle, ver. 14. Therefore extreame Unction is a Sacrament, *Bel. de Sacr. l.* 2. *c.* 24. *& de Sacr. Vnct. l.* 1. *c.* 2.

Unction was a ſymbole or ſigne of healing, by Gift, but never acknowledged a Sacrament; and the Gift laſted but for a ſeaſon; It is many hundred yeares ſince vaniſhed.

If he have committed ſins they ſhall be forgiven him, ver. 15. Therefore extreame Unction is a Sacrament.

Forgiveneſſe is the conſequent of prayer, not of Unction.

Confeſſe your faults one to another, ver. 16. Therefore Confeſſion of ſins in particular to a Prieſt is by divine Law, *Bel. de pœn. l.* 3. *c.* 4.

Here is no mention of Auricular Confeſſion, to a Prieſt onely,

onely, but onely of fraternall confeſſion, whereby weake or burthened conſciences do unloade themſelves that they may from others receive eaſe and comfort.

I. *Peter*, CHAP. I.

*THat the tryall of your faith being much more pretious, &c. Ver.*7. Therefore faith is perfect, *Bel. de juſtif. l.*2.*c.*7.

The Apoſtle teaches us what our faith ſhould be in this life, not what it is.

*Who without reſpect of perſons judgeth, ver.*17.

*Vide Rom.*2.11.

*Paſſe the time of your ſojourning here in feare, Ver.*17. Therefore no man can be ſure of his own ſalvation, *Bel. de juſt. lib.*3.*cap.*6.

He warnes us of preſumption, he doth not barre us of aſſurance.

*Being borne again not of corruptible ſeed, but of incorruptible, ver.*23. Therefore grace that makes us acceptable is an inherent quality in us, *Bel. de grat. & lib. arb. lib.*1.*cap.*6.

In the regenerate are gifts of God, whereby they pleaſe God, for it is Gods own work in them, but the foundation of our reconciliation with God, and that grace which renders us acceptable, is in God reſiding in God, imputed onely to us, in him it is ſubjectively, in us objectively.

CHAP. 2.

*Offer up ſpirituall ſacrifices, acceptable to God by Ieſus Chriſt, Ver.*5. Therefore the good workes of the regenerate are perfectly good, *Bel.*

Our ſpirituall ſacrifices are acceptable to God, not that they are abſolutely good in themſelves, but ſincerely performed by us; and all the imperfection of them is covered by the abſolute obedience of Chriſt.

CHAP. 3.

*By which alſo he went and preached to the ſpirits which were in priſon, ver.*19. Therefore the ſouls of the godly were not

in heaven before Christs ascention, *Bel. de an. Chr. lib.* 4 *cap.* 11. Therefore Christ descended into hell, *Bel. Ibid. cap.* 13.

The Apostles meaning here is this, Christ before the flood preached repentance, not by any corporall presence, but by his divine power in the mouth and hand of *Noah*, to those sinfull souls which are now in prison, *i.e.* in hell, expecting the full recompence of their rebellion.

And so saies *Aquinas* upon this place, in which spirit, or by which spirit, Christ came upon the earth, not that he had then assumed our flesh, and preached not in his person and proper presence, but by *Noah*, and other holy men of his time.

The like figure whereunto, even baptisme, doth also now save us, ver. 21. Therefore the Sacraments confer grace *ex opere operato*, *Bel. de sacr. lib.* 2. *cap.* 3.

The Apostle distinguishes here betwixt externall and internall baptisme; and sayes baptisme saves us, *i.e.* instrumentally, not causally.

Chap. 4.

He that hath suffered in the flesh, hath ceased from sin, ver. 1 *Vide cap* 1. *ver.* 23.

The gospel was preached to them that are dead, ver. 6. Therefore Christ descended into hell, *Bel. de an. Christ. lib.* 4. *cap.* 13.

To the dead, *i.e.* dead in sin, or, to them who were dead, when S. *Peter* spake this, but were living in Christs time when this Gospell was preached.

Charity covers a multitude of sinnes, ver. 8. Therefore charity justifies, *Bel.*

Before men, not before God.

II. *Peter*, Chap. 1.

And hath forgotten that he was purged from his old sinnes, ver. 9. Therefore no man is sure of his owne salvation. *Bell: de just. l.* 3. *c.* 6.

The Apostle speaks of Hypocrites, not of men truly faithfull; and consequently of a seeming, not a sound purifying.

Give diligence to make your calling and election sure, ver. 10.

There-

Therefore the works of the Regenerate are not ſins, but righteouſneſſe. *Bel. de juſt. lib.4.cap.15.*

The Apoſtle here quickens our endeavours; he doth not exalt our works: happily he frees our works from being ſinne totally and ſimply, not partially and in ſome reſpect: our good works may be good in themſelves, and yet ſin by accident.

*I will endeavour that after my deceaſe, &c.ver.*15. Therefore the Saints pray for us. *Bel. de ſanct.beat.l.*1.*c.*18.

S. *Peter* means here, He will ſo againe and againe inculcate this doctrine, that they ſhall be confirmed in it, and remember it when he is dead, but here is not any argument to be drawn from hence, that he or any other Saint praies for us.

No propheſie of the Scripture is of any private interpretation, ver. 20. Therefore the Pope is the judge of the true ſenſe of Scriptures and all controverſies, *Bel. de verb. Dei, lib.*3. *cap.*5.

The Apoſtle here ſpeaks not of private interpretation in reſpect of perſons, but of means, when men rejecting the comparing of Scriptures, the expoſition of fathers, and other helpes, follow their own phantaſticall conceipts, and phanaticall ſpirits.

Chap. 2.

Then after they have known it, to turne from, &c. ver. 21, Therefore faith once had, maybe loſt, *Bel.*

The Apoſtle indeed here ſpeaks of a totall falling, but it is of hypocrites, who have outwardly acknowledged the way of righteouſneſſe, and ſo the truely faithfull never fall.

Chap. 3.

Not willing that any ſhould periſh, but that all, &c. Verſe 9. Therefore ſufficient help to ſalvation is given to all, *Bell. de grat. & lib.arb.lib.*2.*cap.*5.

He, God is not willing that any ſhould periſh, *i.e.* not any of the elect, but that all ſhould come to repentance, *i.e.* all the elect: ſuch as S. *Peter* was, and therefore he ſaies in the words afore, he is patient to us ward.

In which are ſome things hard to be underſtood, ver. 16. Therefore the holy Scripture is obſcure, *Bel. de Interp. verb. Dei, l.* 3. *cap.* 1.

Some things are hard to be underſtood, not all things, nor to all men, but to the learned and unſtable, as S. *Paul* ſpeaks 2. *Cor.* 4 3. and thoſe ſome are not hard in reſpect of the manner of delivering, but of the things delivered.

I. John, CHAP. I.

IF *we confeſſe our ſinnes, &c. ver.* 9. Therefore confeſſion of ſinnes to a prieſt is of divine inſtitution, *Bel. de pœn. lib.* 3. *cap.* 4. Therefore the evangelicall promiſes are conditionall, *Bel. de juſt. l.* 4. *c.* 21.

The Apoſtle ſpeaks here of confeſſion to God, not to man, and rather of that of the heart, then of the mouth, to which remiſſion of ſinnes is attributed, not for the work of confeſſion, but for the word of his promiſe made to all penitent ſinners in Jeſus Chriſt.

CHAP. 2.

Theſe things I write that ye ſinne not, Ver. 1. Therefore the law of God is poſſible, *Bel.*

This is our charge, in heaven it ſhall be our reward; It tells us what we ſhould do, not what we can do.

He is the propitiation &c. but alſo for the ſinnes of the whole world, Ver. 2. Therefore ſufficient help to ſalvation is given to all. *Bel. de grat. & l. arb. l.* 2, *c.* 5.

The world is taken in a good, and in a bad ſenſe; in a good: as where it is ſaid, he came not to judge the world, but that the world by him might be ſaved: In a bad; as where it is ſaid, I pray not for the world; here it is taken in the former ſenſe, *Vide* 2 *Cor.* 5. 15.

In him is the love of God perfected, Ver. 5. Therefore charity in which eſpecially conſiſts our righteouſneſſe is perfect, *Bel. de juſt. l.* 2. *c.* 7.

Perfect is here oppoſed to *Diſſembled*; Moreover ſo far as a man keepes the commandements, ſo far is his charity perfect;

fect; but no man keepes the Commandements perfectly, *i.e.* fully and integrally; and therefore no man hath the full and integrall perfection of charity.

And there is no occaſion of ſtumbling in him, ver. 10. Therefore the Law of God is poſſible, *Bel.*

Such ſentences as theſe deſcribe a holy man by the effects of his juſtification, not the cauſe of his perſeverance; He ſtumbles not, being juſtified, at groſſe enormities; but he ſcapes not all infirmities.

And as yee have heard that Antichriſt ſhall come, ver. 18. Therefore Antichriſt ſhall be one ſingle man, *Bel. de Rom. Pont. l.*2.*c.*2. And therefore he is not yet come, *ibidem l.*3 *c.*9.

Concerning this looke 2 *Theſ.*2.3.

This is the Antichriſt, ver. 22. Therefore the Pope is not Antichriſt, *Bel. de Rom. Pont.l.*3.*c.*14.

Directly and in words he doth it not; but obliquely and by conſequence he doth it.

*The Anncinting which ye have received, abideth in you, ver.*27. Therefore that grace which renders us acceptable is a quality in us, *Bel: de gr: & lib: arb: l.*1.*c.*4. Therefore Unction is a Sacrament, *Bel.*

By Unction here is meant the grace of the holy Spirit, not any materiall oyle; and this grace is in us, not as a quality of ours, but a grace of Gods.

CHAP. 3.

*Behold what manner of love the Father hath beſtowed upon us, ver.*1. Therefore Grace that makes acceptable is not diſtinguiſhed from the habit of Charity, *Bel: de Gr: & lib. arb. l.*1.*c.*6.

By *love* here is not underſtood any habit infuſed into us, but the free grace and favour of God towards us.

*He that doth righteouſneſſe is righteous even as he is righteous, ver.*7. Therefore Good works juſtifie, *Bel.*

We are not made righteous by doing righteouſneſſe; but we are thereby declared righteous: for that ſame *ſicut*, *As he is righteous*, doth not imply an abſolute equality of our righteouſneſſe

ouſneſſe with Chriſts righteouſneſſe, but after ſome certaine meaſure and manner; as if it ſhould be ſaid, If we doe righteouſneſſe, we ſhall be accounted righteous, as Chriſt is righteous; *viz.* according to diſpenſative righteouſneſſe, not according to eſſentiall righteouſneſſe.

Whoſoever is borne of God doth not commit ſin, ver. 9. Therefore Grace that makes us acceptable is a quality by way of habit remaining and abiding in us, *Bel: de Grat. & lib. arb. l.* 1. *c.* 4.

Not to commit ſin doth not here ſignifie a totall freedome from ſinne, but not to commit raigning ſin, or, not to ſinne ſo, as to perſevere therein unto the end.

We have paſſed from death to life becauſe wee love the brethren, ver. 14. Therefore love precedes the remiſſion of ſins, *Bel. de Iuſtif. l.* 1. *c.* 13.

Becauſe here doth not ſignifie the cauſe, but the ſigne; it is not cauſall but demonſtrative; and therefore the Apoſtle doth not ſay ſingly, we are, or have paſſed; but we know we have; and it is to let us know, that the love of brethren doth not appertaine to the eſſence of this Tranſlation, but to the knowledge of it.

If our heart condemne us not, then have we confidence towards God, verſe 21. Confidence therefore, or aſſurance ariſes not from faith onely, but alſo from Good workes, *Bel: de Iuſtif: lib.* 5. *cap.* 7.

The Apoſtle here ſpeakes of ſtrong confidence, to which is not oppoſed inconfidence, or no confidence, but weake confidence.

Chap. 4.

Try the ſpirits whether they be of God, ver. 1. Therefore a private ſpirit cannot be the Judge, *Bel. de verb. Dei, l.* 3. *c.* 5.

There is a threefold tryall; 1. Of Juriſdiction; and this belongs to the Magiſtrate: 2. Of Direction; and this belongs to the Miniſter: 3. Of Diſcretion; and this belongs to every faithfull man to try the Spirits.

Every one that loveth is borne of God, ver. 7. *Vide c.* 2. *v.* 27.

If we love one another, God dwelleth in us, ver. 12. *Vide cap.* 2. *ver.* 10.

God

God is love, and he that dwels in love, &c. ver. 16. *vide ibidem.*

CHAP. 5.

And his commandements are not grievous, ver. 5. Therefore the Law of God is poſſible, *Bel. de juſtif. lib.* 4. *c.* 11.

Gods Commandements in themſelves are not grievous; to us, but by our owne fault, they are: To *Adam* Innocent they were eaſie, to *Adam* fallen and a ſinner they were heavy.

The Law is both heavy and light, both grievous and eaſie in compariſon to the ſeverall conditions of men: to the unregenerate it is heavy: to the Regenerate in part, it is ſomewhat light; to the perfectly Regenerate, it is very eaſie.

In a word; the Commandements are eaſie to the Spirit and Inward man; but to fleſh and blood, and the outward man, they are heavy and grievous.

There are three which beare record in heaven, v. 7. Therefore the Greek text is corrupt, for this verſe is not in many Greek copies, *Bel. de verb. Dei, l.* 2. *c.* 7.

In many Greek Copies it is; In ſome expunged by the Arrians it is not.

If any man ſee his brother ſin a ſin not unto death, ver. 16. Therefore ſome ſins are veniall, *Bel.*

A ſin not unto death doth not ſignifie a ſin veniall in it ſelfe, but ſuch a ſin as God is pleaſed in mercy for to pardon: A ſin unto death, in S. *Auguſtines* judgement, is after the acknowledgement of the favour of God in Jeſus Chriſt whereby we are reconciled, enviouſly and maliciouſly to oppoſe this truth, and oblitterate it.

II. *Iohn.*

I *Would not write with paper and Inke, ver.* 12. Therefore there are ſome true Traditions, *Bel: de verb. Dei, lib.* 4. *cap.* 5.

It followes not hence that therefore there are now any unwritten Traditions; but only thus much, The Apoſtle deferred many things to his comming; which if neceſſary to ſalva-

tion he had written before, and would expound at his comming; if not neceſſary, it enforces nought.

III. *John.*

I *Had many things to write unto thee, &c.* ver. 13. *Idem cum præcedente.*

Jude.

THe *Faith which was once delivered, v.* 3. Therefore Faith once had may be loſt, *Bel.*

This is underſtood of the Doctrine of Faith.

The Revelation of S. John *the Divine.*

Chap. 2.

I *Have ſomewhat againſt thee, becauſe thou haſt left thy firſt love, ver.* 4. Therefore Grace once had may be loſt, *Bel. de juſtif. l.* 3. *c.* 15.

From the degree they did, and we may; It is confeſſed; but not from the habit of ſaving grace.

And to him that overcommeth, will I give power over the Nations, ver. 26. Therefore the Spirits of the bleſſed rule and governe the faithfull upon earth, *Bel: de Sanct. beat. l.* 1. *c.* 18.

They governe the Nations, not in their owne perſons, but in their Head, Chriſt Jeſus.

Chap. 3.

And they ſhall walke with me in white; for they are worthy, ver. 4. Therefore the works of juſt men deſerve heaven by way of condignity, *Bel. de juſtif. lib.* 5. *cap.* 16. Therefore the works of the Righteous are rightly called merits, *ibidem c.* 3.

Comparatively in reſpect of other men they are worthy; but in themſelves and in reſpect of their works they are unworthy; or as S. *Bernard* ſayes; Wee are worthy by Gods Dignation, he eſteemes us ſo; but not in reſpect of our owne dignity; wee deſerve no ſuch matter. *Hold*

Hold fast that which thou haſt, that no man take thy Crowne, ver. 11. Therefore there is no certainty of Predeſtination, *Bel. de juſtif. l.*3.*c.*2.

This is not ſpoke of the Crowne of Glory, but of the Crown of Epiſcopacy; for he ſpeaks this to the Angel of the Church of Philadelphia, not as he was a predeſtinated perſon, but as he was the Biſhop of that Church; and exhorts him to conſtancy, leſt his Crowne were taken away, *i.e.* leſt he were removed from his Biſhoprick.

Him that overcommeth will I make a pillar in the Temple of my God, ver. 12. Therefore the Spirits of the bleſſed rule and governe the faithfull upon earth, *Bel. de Sanct. beat: l.*3.*c.*18.

He will make him a pillar, not to ſupport the houſe of God, but to adorne it, and to remaine in it.

Behold I ſtand at the doore, and knock, if any man heare, &c. ver. 20. Therefore man hath free will, *Bel.*

They receive it, to whom it is given, and not otherwiſe: Free-will is firſt opened by God, that ſo it may open to God: nor is Free-will ſo much the porter, as the doore; nor doth it open, unleſſe it be opened; It goes not before, but follows after; nor doth it worke, but as it is worked upon: Free-will is an hand-maid and waits; not a Miſtreſſe to command.

To him that overcomes will I grant to ſit with me in my throne, ver. 21. Therefore the Spirits of the bleſſed rule the faithfull upon earth, *Bel. de Sanct. beat. l.*1.*c.*18. Therefore Evangelicall promiſes are conditionall, *Bel. de juſtif. l.*4.*c.*2.

To ſit here doth not ſignifie to rule the Survivors, but to reſt from their owne labours; which they did neceſſarily undergoe as the way to Heaven.

Chap. 5.

A booke written within, and on the back-ſide ſeven Seales, ver. 1. Therefore the Sacraments do leave a character whereby to enable us to ſerve God, *Bel.*

By the Seales are meant the ſecret Councell of God; not the Sacraments.

And no man in Heaven, nor in earth, nor under the earth,

ver. 3. Therefore there is a Purgatorie. *Bel.*

That is, no creature could open the booke; not, That under the earth ſignifies Purgatory.

And when he had opened the booke, the foure beaſts and twenty foure Elders, &c. Therefore the Saints pray for us. *Bel: de ſanct. beat. l.* 1. *c.* 18.

By the twenty foure Elders is deſcribed the Church Militant, not Triumphant, as ſome imagine; and they are reputed to be in heaven, becauſe they are borne of God, and their converſation is in heaven: If otherwiſe, yet theſe prayers are rather Euchariſticall and gratulatorie, then petitions or ſupplications: or admit they be petitorie, yet they are onely in generall for the common perfection of the whole Church; not in particular, for this or that mans ſtability.

And every creature which is in heaven, &c. ver. 13.

Vide ver. 3. *& Philip.* 2. 10.

Chap. 6.

And they cryed with a loud voice, ſaying, How long, &c. v. 10. Therefore the Saints pray for us. *Bel. de Sanct. beat. l.* 1. *c.* 18.

They prayed, and prayed for revenge, but not upon this or that particular perſecutor, but for the general perſecutors of the Church: nor did they this carnally, but ſpiritually.

Chap. 7.

Till we have ſealed the ſervants of our God in their foreheads, verſe 3. Therefore the ſigne of the Croſſe is holy and venerable, *Bel. de imag. Sanct. l.* 2. *c.* 39.

Here is not meant any corporall or externall work, but a ſpirituall and internall ſeale; even the holy Ghoſt himſelfe by whom we are ſealed. *Vide Epheſ.* 1. 3. *& Ezech.* 9. 4.

There were ſealed of all the Tribes, &c. ver. 4. Therefore Antichriſt ſhall come of the Tribe of *Dan*. *Bel. de Rom. pont. lib.* 3. *cap.* 12.

Dan is indeed here omitted, not that Antichriſt ſhall come out of that Tribe, but becauſe that Tribe was falne from the worſhip of God; as *Iacob* foretold, *Gen.* 49. and therefore there

there is no mention made of this Tribe in 1 *Chronicles* 1, 2, 3, 4, 5, *&c.*

Therefore are they before the throne of God, ver. 15. Therefore the works of the righteous deserve eternall life. *Bel. de justif. l.*5.*c.*3.

Therefore is not a note of Cause, but of consequence and order.

Chap. 8.

*With the prayers of the Saints, &c. ver.*4. Therfore the Saints pray for us. *Bel. de Sanct. beat. l.*1.*c.*18.

By the *Saints* here are meant holy men upon earth; and by the *Angel* is meant Christ.

Chap. 11.

And I will give power unto my two witnesses, &c. Verse 3. Therefore Antichrist is not yet come. *Bel. de Rom. pont. l.*3.*c.*6.

By *two witnesses* here are indefinitely understood a few; or as S. *Austin* thinks, the two Testaments: certainly not *Enoch* and *Elias*.

*And their dead bodies shall lie in the streets, &c. Ver.*8. Therefore the seat of Antichrist shall be at Jerusalem, not at Rome: *Bel: de Rom. pont. l.*3.*c.*13.

By *the street of the great City*, here is meant either the Church, which is the common seat of Antichrist; or Rome, which is the more particular seat of Antichrist: wherein the Lord was crucified, and is, not in himselfe, but in his members, not onely corporally and personally, but spiritually, and doctrinally, by shouldring out his death, and setting up mans merits for the way to heaven, yea as the meritorious cause of heaven.

*Shall see their dead bodies three dayes, &c. ver.*9. Therefore Antichrist is not yet come. *Bel. de Rom. pont. l.*3.*c.*6,8.

Here is a certaine and definite number put for an indefinite and uncertaine; and thereby the Church is warned to be patient under persecutions, forasmuch as the time shal not be long, not years, or moneths, or weeks, but dayes.

*That thou shouldst give reward unto thy servant, &c. ver:*18. *Vide Colos.*3.24.

Chap. 12.

Where ſhe hath a place prepared of God, that they ſhould feed her 1260. *dayes, ver.*6. Therefore Antichriſt is not yet come. *Bel. de Rom.pont.l.*3.*c.*8.

Some underſtand this place to be meant of dayes of yeares; others that a certaine number is put for an uncertaine; & ſpoke of Satan, not of Antichriſt.

*And there was war in heaven, Michael, &c. ver.*7. Therefore Angels are to be invocated. *Bel.*

By *Michael* here is not underſtood any created Angel, but the uncreated Son of God, who is the true *Michael, i. e.* equall to the Father.

*Becauſe he knoweth he hath but a ſhort time, ver.*12. Therefore Antichriſt ſhall not raign above three yeers and halfe. *Bel. de Rom.pont.l.*3.*c.*8.

A ſhort time is not here taken ſimply; but either in reſpect of eternall death, or of God, with whom a thouſand years is but as one day.

Where ſhe is nouriſhed for a time, and times, &c. verſe 14. *Vide verſe* 6.

Chap. 13.

*And I ſaw one of her heads as it were wounded to death, and his deadly wound was healed, ver.*3. Therefore the Pope is not Antichriſt, *Bel: de rom: pont: lib.*3. *cap.*15.

This is ſpoken of the former beaſt, *viz.* the Romane Empire, whom the ſecond beaſt healed, giving him ſtrength and power.

And power was given to him to continue two moneths, Verſe 5. *Vid cap.*11. *ver.*9.

And I beheld another beaſt comming up out of the &c. verſe 11. Therefore Antichriſt is to come, and to be one ſingle man, *Bel: de rom: pont: lib.*3.*cap.*2.

As by the firſt beaſt was ſignified the Romane Empire, ſo by the ſecond is meant Antichriſt, by neither a ſingle perſon, but a ſucceſſion.

And he doth great wonders, &c. ver. 13. Therefore the Pope is not Antichriſt, *Ibidem cap.*15.

It

It may be this is an hyperbolicall ſpeech, or it may be this is meant of thoſe excommunications ſent out againſt Kings.

And he cauſeth all both great and ſmall, &c. to receive a marke &c. Ver. 16. Therefore the Pope is not Antichriſt, *Ibid. cap.* 11.

By *Marke* is not meant any viſible ſigne, but the ſociety and communion of them, who yeild obedience to Antichriſt, or a certain and determined courſe of living after the manner of Antichriſt.

It is the number of a man; and his number is 666. *verſe* 18. Therefore the Pope is not Antichriſt, *Ibid. cap.* 10.

This numerall name, though it be found elſewhere, yet no where ſo well as in theſe greek letters λατεινος and in theſe, Ἐκκλησια ἰταλικη, and in the Hebrew *Rometzs.*

Chap. 14.

Having his Fathers name in their foreheads, Ver. 1. Therefore the ſigne of the croſſe is holy and venerable, *Bel. de Imag. Sanct. l.* 2. *c.* 29.

Here is not meant any outward mark upon the fleſh, but an inward teſtimony of faith, with which is joyned the confeſſion of the mouth, *Vide chap.* 7. 3. *Ephe.* 1. 3. *Ezech.* 9. 4.

Theſe are they which were not defiled with women, for they are virgins, Verſe 4. Therefore there are evangelicall counſells, *Bel: de mon: l.* 2. *c.* 9.

This is not ſpoken of a corporall, but of a ſpiritual pollution; nor are they called virgins properly, but becauſe they were pure from Idolatry.

Chap. 17.

And I ſaw a woman ſit upon a ſcarlet coloured beaſt, ver. 3. *Vide Chap.* 13. 11.

And the ten hornes which thou ſaweſt, are ten Kings, &c. Verſe 12, 13, 16. Therefore the ſeat of Antichriſt ſhall be at Jeruſalem, not Rome, *Bel. de Rom. pont. lib.* 3. *cap.* 13.

The great whore and the beaſt are one and the ſame, to whom the ten Kings ſhall firſt give their power, and afterwards ſhall hate her, and make her deſolate, and burne her with fire: For it is not ſaid, the Kings ſhall forthwith and continnally fight with,

with, or wage war with the whore; for ſhe ſhall flouriſh a long time; but firſt they ſhall commit fornication with her, and then afterwards they ſhall hate her.

Chap. 18.

How much ſhe hath glorified her ſelf, and lived delicioufly, ſo much torment and ſorrow give her, Verſe 7. Therefore children dying without baptiſme ſhall be puniſhed, but not with the paine of ſenſe, *Bel: de amiſſ: grat: & ſtat: peccat: l.*7.*c.*4.

That this proportion may be underſtood of the degree of paine or puniſhment, though not of the paine or puniſhment it ſelf, I confeſſe; but with what colour, that which is ſpoken of the puniſhment of the whore of Babylon can be drawen to children dying without baptiſme, I confeſſe I underſtand not.

Chap. 20.

*And after that he muſt be looſed a little ſeaſon, ver.*3.

*Vide cap.*12.6.

*Bleſſed is he that hath part in the firſt reſurrection, &c. Ver.*6. Therefore children dying without baptiſme are to be puniſhed with eternall death, *Bel: de amiſſ: grat: & ſtat: peccat: lib.* 6. *cap.*2.

By the firſt reſurrection is meant the reſurrection of the ſoul from ſinne in this life; By the ſecond, that of the body from the grave in the next life: and the Sacrament of the firſt is baptiſme; Now the children of faithfull parents, though they die without baptiſme, have yet their part in the firſt reſurrection ſubſtantially, though not ſacramentally.

*And ſhall go out to deceive the nations, which are in the foure quarters of the earth, Gog, and Magog, &c. ver.*8. Therefore the Pope is not Antichriſt, *Bel. de Rom. pont. l.*3.*c.*16.

Gog ſignifies covered, and by him is meant Antichriſt, becauſe he perſecutes Chriſt and his Church cloſely and covertly; *Magog* ſignifies uncovered, and by him is meant the Turke, who perſecutes Chriſt and his Church openly (Antichriſts perſecution is chiefly upon the ſoul;) Generally this place may be underſtood of the ſecret and open enemies of the Church.

Whoſo-

Whosoever was not found written in the book of life, was cast in the lake of fire, verse 15. Therefore children dying without baptisme are to be punished with eternall death, *Bel. de amiss. grat. & stat. peccat. l. 6. c. 2.*

The book of life doth not signifie baptisme: furthermore, the book of life, is either, 1. Materiall, *viz.* the holy Bible, because it containes the words of life eternall, and teaches the way to it: 2. Metaphorical; *viz.* Christ himself, whereupon *in cap.* 13. *ver.* 8. It is called the book of life of the lambe: and so, *chap.* 21. 27. and our being written in this book of life is election in Christ to eternall life; and so children may be though they be not baptized.

CHAP. 22.

He that is righteous, let him be righteous still, ver. 11. Therefore the formall cause of our righteousnesse is inherent in us, *Bel: de justif. l.* 2. *c.* 3. Therefore workes justifie: *Ibidem. c.* 19. That is, He shall persevere in his justification; for howsoever our inchoated and begun righteousnesse, or that whereby we are sanctified do receive ebbing and flowing, increase and decrease, yet our imputed righteousnesse whereby we are truely justified, receives onely perseverance and duration of time, not augmentation of degrees.

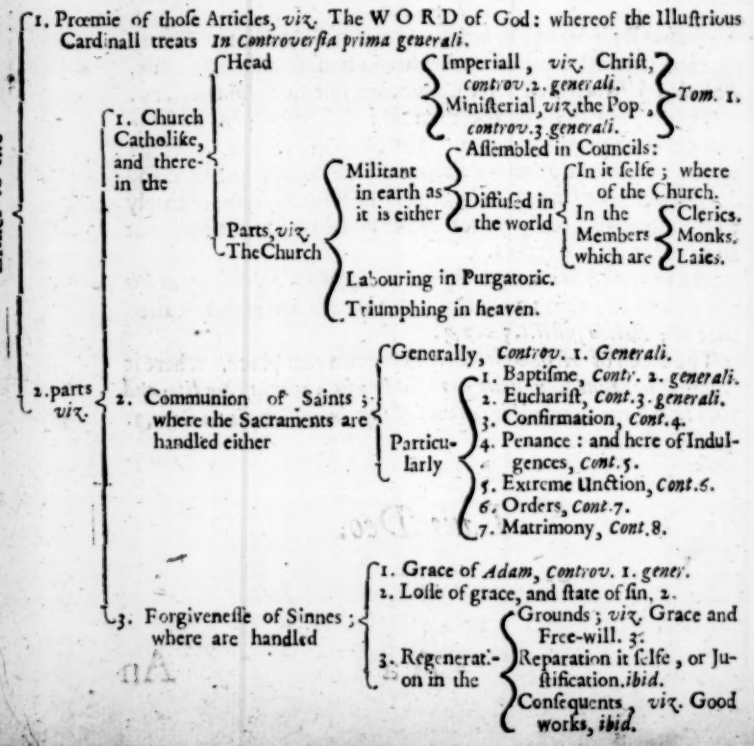
My reward is with me, to give every man according as his work shall be, ver. 12. Therefore workes are rightly called merits; *Bel. de justif. l.* 5. *c.* 2, 3.

The creed of *Athanasius* best expounds this place, where it is said, *They that have done good shall go into everlasting life; and they that have done evil into everlasting fire: Vide plura Rom.* 2. 5. *Coloss.* 3. 24.

Laus Deo.

An Analysis or Abbreviation of the chiefe Controversies betwixt the Church of Rome, and the Church Reformed.

The Ancient Heretiques (sayes that great and learned Cardinall *Bellarmine*) *have opposed other Articles of Faith; but the Heretiques of this Age* (so he is pleased to call us) *doe especially endeavour to oppose these Articles of Faith*, viz. I BELEEVE THE HOLY CATHOLIKE CHURCH, THE COMMUNION OF SAINTS, THE FORGIVENESSE OF SINNES: And all Controversies concerning these points may be referred



The first generall Controversie of the Word of God: *Ex Bellarmini Tom.* 1.

The Word of God is either
- Written; or the Canonicall Books, whereof are delivered the
  - Number, *l.* 1.
  - Edition, *l.* 2.
  - Translation, *l.* 3.
- Not written, or Traditions; of which *l.* 4.

Quest. 1.

Whether the 24. Hebrew bookes, as they are reckoned by the Hebrews in the old Testament, onely are canonicall, and all in the new Testament.

Bellarmine affirmes that the bookes of *Tobias*, *Iudith*, *Baruch*, *Wisedom*, *Ecclesiasticus*, 1. and 2. of *Macchabees*, and certaine additions to *Hester*, and *Daniel*, (though they never were in the Hebrew Canon) are truely Canonicall, *libro*: 1. *cap.* 7. *usque ad* 16.

The Church of England saies, the Word of God is taken either
1. Properly for those bookes which are called Protocanonicall; whose propriety it is, 1. to containe Divine truth, 2. to be established by Divine authority.
2. Improperly for those bookes which are called Deuterocanonicall, whose authority is so much as they agree with the former.

Bellarmine indeed confesses that the 3. and 4. of *Esdras*, the prayer of *Manasses*, and the 3. and 4. of the *Macchabees*, are not to be numbred amongst those bookes which are approved by the publick judgement of the Church.

So the difference here is this; *Bellarmine* reckons *Tobias*, *Iudith*, and the other bookes above spoke of among the Protocanonicall; the Church of England amongst the Deuterocanonicall; and onely in this sense are they called canonicall by the antient Fathers and Councills; *viz.* as rules for the instruction of manners, but not for the confirmation of faith: and this is witnessed by S. *Heirome* [a], and by [b] Cardinall *Cajetan*.

[a] *Prolog. Galat.*
[b] *Fine Comment in Hist. V.T.*

Whether the edition of the old Testament in Hebrew, and of the new Testament in the Greek be Authenticall, but all

Quest. 2.

Translations no further then they agree herewith?

Bellarmine upon the question hath two assertions. 1. That the Hebrew and Greek originalls are not perished, nor in any materiall points corrupted; (which other learned men of that Church affirme:) yet not so pure and incorrupt, that other translations must necessarily by them be tried, *lib.* 1. *cap.* 1. *&* 7.

His 2. assertion is, that the vulgar Latine translation is of such authenticall authority in all publick readings and disputations that no man for any cause, though never so just, may appeale from it, *lib.* 1. *cap.* 10. *& deinceps.*

Corruption two-fold.

The Church of England saies, there is a two-fold corruption;

1. Of words and certaine particular places; by the fault whereof the principall parts cannot be corrupted.
2. Of essentiall parts.

The former may happen to the Scripture, and yet not by the fault of Scripture; but it creeps in either by the Churches infirmity, or the enemies malice, or some particular mans ignorance: The latter cannot happen to the Scripture; and therefore the Hebrew and Greek originalls of the old and new Testament are in this sense Authenticall; and all Translations no further Authenticall nor further to be allowed of then they agree with the originalls: The vulgar Latine edition is so corrupt, both in respect of words and particular places, as also in respect of essentiall parts, that it can neither be Authenticall, nor S. *Heiromes.*

Quest. 3. Vulgar Translations of the Bible.

Whether the vulgar Translations of the Scripture may be allowed to all men?

Upon this question their is a double difference, 1. of the necessity of vulgar Translations, and 2. of their private use at home; and publick use at Church.

Bellarmine saies, 1. That the Translation of Scripture into our mother tongues is not necessary, *lib.* 1. *cap.* 15.

Joan. 5 39. The English Divines alleadge the necessity of such Translations.

Bellarmine saies 2. That such Translations are, not onely unprofitable, but also hurtfull; and the reading of them not to be allowed

lowed to any man, but ſuch as have got a Licenſe from their Ordinarie.

The Engliſh Divines alledge the utility of ſuch Tranſlations. 2 Tim. 3. 16.

Bellarmine ſayes 3. That ſuch Tranſlations are not to be uſed in the publique ſervice of God at Church, *l.* 1. *c.* 16.

The Engliſh Divine alledge the contrary. 1 Cor. 14.

Queſt. 4. The perſpicuity of Scripture.

Whether the Scripture be in it ſelfe plaine and perſpicuous in things neceſſary to ſalvation?

Bellarmine ſayes the Scripture is ſo obſcure, that without the Authority and Interpretation of the Church, in things neceſſary to be knowne, it cannot be underſtood, no, not by the Faithfull, *l.* 3. *c.* 1. & 2.

The Reformed Divines ſay, a thing is obſcure either,
- In it ſelfe. — Matter delivered.
- To us
- In reſpect either of the — Manner of delivering.

The Proteſtant or Reformed Divines ſay, 1. That in it ſelfe the Scripture is perſpicuous, and delivers perſpicuouſly the Doctrine of Faith and Good works, ſo farre as it is neceſſary for the Faithfull to know, or by them to be knowne: not in every and all places of Scripture, but in every and all Heads of Chriſtian Doctrine.

They ſay, 2. That in reſpect of us, if wee looke upon the matter that is delivered, thoſe Divine Truths which the Scriptures deliver muſt be diſtinguiſhed, from the phraſe and ſtile which delivers them; The Things and Truths are profound, and farre enough from a naturall mans underſtanding; and yet are in the ſame phraſe and ſtile plainly expreſſed by Scripture: ſo *Polanus*. *Syntag. pag.* 601. & 602.

They ſay, 3. That in reſpect of the manner of Delivering, the Scriptures are onely eaſie and perſpicuous unto them, who are not hindered by Age or Ignorance of the Language in which they reade the Scripture; and who are endued with the Spirit of God; they underſtanding them onely as they ought to be underſtood, though they be but plough-men: For ſome things are to be knowne of a man that is a Divine as

well as Christian; and some things of a man as he is onely Christian: whatsoever is necessary to salvation may bee knowne of every Christian; other things ought to be knowne of Divines.

Bellarmine yet adds some things of the sense of Scripture, and sayes the sense of it is fourefold, *viz.* 1. Litterally. 2. Allegoricall. 3. Anagogicall; and 4. Tropologicall.

The Protestant Divines denie these to be divers senses of Scripture, but divers collections from one sense, or divers applications of one and the same sense: But withall they say, That Arguments of validity can be drawne onely from the litterall sense, as *Bellarmine* confesseth; and laid downe as an Axiome long before him by *Aquinas, viz.* symbolicall Divinity is not Argumentative.

Quest. 5. *Whether the Church be the Supreame and Infallible Iudge of the Scripture?*

Bellarmine by the name of the Church understands either a Generall Councell, or the Bishop of Rome teaching in his Chaire, and layes downe these two Assertions.

First, that the Scripture it selfe, or the holy Ghost speaking in the Scripture is not Supreame and Infallible Judge of the Scripture, but the Church.

Secondly, that no private Spirit can be certaine of the Interpretation of Scripture, *lib.* 3. *cap.* 3.

Interpretation of Scripture, twofold.

To the former of these his positions the Protestant Divines say,

Interpretation of Scripture is either, 1. Internall. 2. Externall. And this is either, 1. Causall, Magisteriall, and Judiciary. 2. Instrumentall, Ministeriall, and Dispensatory.

Concerning the internall Interpretation of Scripture they and *Bellarmine* agree; *viz.* That the Scriptures are to be understood by the same Spirit by which they were writ, *i. e.* by the Holy Spirit.

Externall Magisteriall.

The difference then is of the externall Interpretation; and concerning this they affirme; 1. That the Causall, Magisteriall,

all, and judiciary interpretation of Scripture is the Scripture it ſelf; and bound to it, yet ſo that the externall interpretation may be diſtinguiſhed, though not divided or ſeparated from this.

Secondly they ſay that the Inſtrumentall, Miniſteriall, and Diſpenſatory Interpretation of the Scripture is commended to the Church; and becauſe it is commended to the Church, the Church therefore is not the ſupreme and infalliable interpreter of the Scripture: And of this externall there are certaine meanes: Externall Miniſteriall.

And thoſe means are either
- Primary, *viz.*
  1. Analogy of faith.
  2. Collation of like and unlike places.
  3. Conſideration of the ſcope, and circumſtances.
  4. Inſpection of thoſe originall languages in which they were delivered, the Hebrew and the Greek.
  5. A ſerious invocation of God from a ſtudious deſire of the truth.

  Means of interpretation.
- Secundary, & they are threefold; *viz.* the
  1. Practice of the Church.
  2. Decrees of Councills.
  3. Expoſitions of Fathers.

1. The practice of the Church is the *Index* and finger, not the judge of Scripture; It gives not authority to the Scripture, but declares the authority of the Scripture: and therefore is that old ſaying worth remembring, *viz.* the Spirit witneſſeth; the Scripture co-witneſſeth; and the Church ſubwitneſſeth; elſe, whatſoever is delivered without Scripture may as eaſily be rejected, as it was propoſed. Church-practice.

2. The firſt foure generall Councills: *viz.* 1. That Nicene Councill, aſſembled againſt the Arrian heretics, 2. That of Conſtantinople, aſſembled againſt the Apollinarian heretics, 3. That of Epheſus, aſſembled againſt the Neſtorian heretics; and 4. That of Calcedon, aſſembled againſt the Entychian heretics, are received and acknowledged for Orthodoxall; the reſt of the Councills are not approved of in all things. Foure firſt Generall Councills; acknowledged for Orthodoxall.

3. The Fathers are both in their dogmata'es and interpretations Fathers how far allowed.

tations ſo far allowed as they agree with the Scripture and theſe Councills; and no farther, becauſe for the moſt part they are Allegoricall, and endeavour more to correct mens manners by the Scripture, then to give the litterall ſenſe of Scripture.

Feild de Eccl. lib. 4. cap. 16. & 17.

The Papiſts do not onely reject theſe means of interpretation as unprofitable, but alſo deſpiſe them as invalide; as if ſomething elſe were to be added; *viz.* The Pope with a Councel.

To the latter of *Bellarmines* poſitions, *viz.* That no private ſpirit can be certaine of the interpretation of Scripture, the Proteſtant Divines do ſay, that interpretation is ſaid to be private either in

Private interpretation how far, and how far not allowable.

Reſpect of the
1. Perſon, who interprets:
2. End, for which he interprets, *viz.* private ſatisfaction.
3. Means which he uſeth.

Private interpretation in the 1. and 2. reſpects are allowable; not in the third; as Anabaptiſts, Browniſts and other Enthuſiaſts do; who rejecting all ordinary means of interpretation, fly to their own private ſpirits, and vent their phanſies for revelations.

Feild. lib. 4. cap. 14.

Laſtly they ſay, God hath left no ſupreame infallible interpreter of the Scripture upon earth, (as *Bellarmine* contends) becauſe he himſelf hath promiſed to be preſent with them that uſe the means.

Queſt. 6. *Whether all things neceſſary to ſalvation are contained in the Scriptures?*

Tradition is twofold.

The word Tradition is taken two wayes, either
1. Commonly for Doctrine delivered any way, whether ſpoken, or written.
2. Singularly, for that Doctrine which is not written.

But the word Tradition in this Queſtion is taken in the latter ſenſe.

And in this acception of the word, *Bellarmine* ſuggeſts three things, 1. That all neceſſary points of faith and Chriſtian life are not contained in the Scriptures, but many of them are to be ſought out of unwritten Traditions, delivered either by Chriſt, or

or his Apoſtles, or the Church, *lib.* 1. *cap.* 2. & 3.

2. He affirmes, That the Scripture without Traditions is not neceſſary, *lib.* 1. *cap.* 4.

3. He affirmes, That the proper and cheife end of Scripture is not to be the Rule of Faith, but onely a certaine profitable Commonitory to conſerve Doctrine, *lib.* 1. *cap.* 22.

The Proteſtant Divines affirme the contrary, and diſtinguiſh Traditions

Into
- 1. Divine, which from God are commended to the Church by Chriſt, by the Prophets, and Apoſtles, and they are either
  - 1. Dogmaticall of Faith and good Manners. — Divine and Humane.
  - 2. Hiſtoricall, of all the Acts and Sayings of Chriſt, his Apoſtles and others.
  - 3. Rituall, of ceremonies. — Divine threefold.
- 2. Humane, which proceed from the will and invention of man, and ſo crept into the Church.

1. Concerning Dogmaticall Traditions, they confeſſe that before *Moſes* there were unwritten Traditions both of Faith and good Manners; becauſe then God ſpeaking face to face with man, the Scripture written was not of abſolute, but of conditionall neceſſity; to wit, the Extraordinary Adminiſtration of Prophets ceaſing: But now the times being changed, they affirme, That all Rules and Points of Faith and good Manners, neceſſary to be known, are contained in the Canonicall Bookes of the Scripture, either Expreſſely, or Analogically, and by conſequence, and therefore the whole Scripture, though not the whole of Scripture is the rule of Faith and Manners. 1. Dogmaticall.

2. Concerning Hiſtoricall Traditions, they ſay, that every word and work of Chriſt, and his Apoſtles are not written; but the Ground, Reaſon, and Foundation of them all are contained in the Scriptures, in which the Church hath the Generalities of Singulars, though not the Singularities of Generalls; and if any Bookes of the Old Teſtament were loſt in the Captivity of Babylon, or of the New Teſtament elſewhere, yet the ſubſtance of them is contained in thoſe that remaine. 2. Hiſtoricall.

3. Rituall. 3. Concerning Rituall Traditions, they say, That the Apostles have laid the Foundation of Universal Ceremonies in the 1 Cor. 14. 40. Scriptures, where they command us to doe all things decently and in order; and these they embrace as willingly as necessarily: but particular Ceremonies doe not bind the Universall Church; but they may be altered, as Time, Place, and Persons give occasion.

2 Humane traditions how far allowable. 2. Humane Traditions, they confesse, are so far allowable, as they oppose not the Scripture, or the truth of those things which are contained in the Scripture: Many Traditions they acknowledge, but deny any thing can be delivered by Tradition onely upon necessity of Faith, whose foundation is not in the Scripture; and therefore they conclude that *Bellarmine* very much erres while he seeks to obtrude many things for meere Traditions, and yet endeavours to prove them from the Scripture. *Field de Eccl. l. 4. c. 20.*

The second generall Controversie is of CHRIST, *Ex Bellarm. Tom. 2.*

In Christ is considered his
1. Deity, *lib. 1.*
2. Personall Distinction, *lib. 2.*
3. Incarnation, *lib. 3.*
4. Soule; and 1. Perfection, *lib. 4.* of it his 2. Descent into Hell.
5. Office of Mediatorship, *lib. 5.*

Quest. 1. *Whether Christ be God of himselfe?*

Bellarmine confesseth that Christ in his Divine Nature is ὁμοούσιος, God of the same substance with the Father from all eternity; but withal he sayes, Christ cannot be called αὐτοθεος, or God of himselfe in respect of his Essence. *Lib. 1. c. 19.*

Christ hath a twofold being, 1. Essentiall, 2. Personall.

The Protestant Divines distinguish betwixt Christs essence
1. Absolute, or his Essential Being: And
2. Relative, or his Personall Being.

Christ

Christ in respect of his Absolute Essence is of himselfe; but in respect of his Relative Essence, or Personall Being, he is of the Father: and therefore he is not called αὐτὸς θεὸς, the Son of himselfe; for he is the Son of the Father: yet nevertheless he is αὐτόθεος, God of himselfe.

It is one thing for the Essence to be begotten, and another thing to be begotten of the Essence: Essence doth no beget Essence, because then either there would be two Essences, or else the same should beget it selfe; both which are impossible: Rightly therefore it is said, The Son is not begotten in his Absolute and Essentiall, though he be in his Relative and Personal Being or Essence. *Polanus partit. Keckerm. Theol. pag 62.*

Whether the Divine Proprieties of Christ may be attributed to his humane nature? *Quest.* 2.

Communication of Proprieties is asserted
1. Directly, by the more rigid Lutherans, *viz.* the Ubiquitaries; who say whatsoever Omnipotence, Infinitude, and Ubiquity is in the Divine Nature, is also in the Humane.
2. Consequently by the Papists, who though they deny it in words, doe yet in deeds confesse it, while they teach that Christs Body may at the same time be in many places.

The Protestant and Reformed Divines say, That this Communication is

Either of
- Proprieties, & it is either
  1. Naturall, which is made by a certain Formall effusion; as when the heat of the fire is transfused into the water.
  2. Personall, when Communicated Proprieties are not formally and subjectively in that part to which they are communicated, but onely in supposition, or in such a person, and so belong to that part in respect of the whole person.
- Gifts, as of office Regall, Sacerdotall, &c.

Field, l.4.cap. 13,14. And they say withall, that there is no naturall communication of Proprieties, but confesse both a personall and munerall; and that all communications of one nature to the other are true in the Concrete, not in the Abstract.

Quest. 3. *Whether Christ according to his Humanity was ever ignorant of, or learned any thing?*

Bellarmine affirmes that the soule of Christ from the very Creation was so full of, or filled with grace and knowledge, that he never learned any thing, which before he knew not: *li.4.cap.1.* And sayes *Aquinas*, Christ knew all things, 1. by infused, and 2. by Experimentall knowledge.

The Protestant Divines say, that the knowledge of Christ is either
- 1. Divine, and Increated.
- 2. Humane & created, & this is either in the
  - 1. Word; and so in the eternal word, he sees all things; and this is called knowledge infused.
  - 2. Proper kind, whereby he sees all things in themselves; and this is called Knowledge Acquired.

In respect of his Divine and Increated Knowledge, Christ cannot be said to be Ignorant of, or to learne any thing: but in respect of his Humane and Created Knowledge, though in the Word, as in a Glasse, he saw all Essences and Natures of things, and therefore in this respect never knew not or learned any thing; yet even in this respect he saw not all things in their Actuall Existence, unlesse it were by Divine Revelation; and so in God he saw *Genera Singulorum*, but not *Singula generum*: Lastly, In proper kind, though he learned not the universall natures of things, yet he acquired the knowledge of many particular things, which he knew not before: Not yet that Christ can be said to be Ignorant: For Ignorance and Nescience are not the same; Every man that knows not a thing, or knows it not so perfectly as he should, cannot by and by be said to be ignorant; because ignorance is onely of that when that thing which a man ought not to be ignorant of, is not known.

Field, l.5.c.15

Hugo de sacr. l. 1. part 6. c. 26.
Field. l. 5. c. 15.

Whe-

Whether Christ descended into Hell? *Queſt.4.*

Bellarmine describes Hell to be a place consisting of 4 Chambers; *viz.* that of the Damned, that of Purgatory, that called *Limbus Puerorum*, and that called *Limbus Patrum*, *lib.4 c.6.*

Bellarmine again says that the end of Christs descent was to deliver the Fathers out of their lake, and to grant or give the infants and to them in Purgatory the Beaticall vision, *lib.4. c.6.*

The Protestants Divines are herein divided; some say the paines before his death, are expressed by his descent; some say his Buriall, and Descent are one and the same thing: In a word, a difference there is about the manner, but all agree about the matter, that Christ had a full and perfect victory over the Devill; All beleeve he descended, some beleeve he descended Locall.

Whether Christ be Mediatour in both his natures? *Queſt.5.*

Bellarmine saies, The Mediatour, or the beginning, the *principium*, which wrought the workes of a Mediatour, was not onely God, nor onely Man, but both; howsoever the *principium*, by which those workes were done was the Humane nature onely, not the Divine, *lib.5.cap.1.*

The Protestant Divines say, that the Subject of Mediatour is all Christ, and all of Christ, both natures together, neither apart; For to effect the work of a Mediatour there concurres a double work, and means or manner of working, *viz.* the Word, and Flesh; the Word, or Divine nature reconciles us to God by Authority; the Humane nature doth it by Ministery; the Divine nature cleanses us from sinne by virtue; the Humane by Merit: the Flesh vivifies us by deserving life, the word by effectuall working. Christ Mediator in both natures; and how?

Whether Christ merited Grace and Glory for us onely, or for himself also? *Queſt. 6.*

Bellarmine saies, That Christ by his workes and labours did not deserve Grace and Glory onely for us, but also the Glory and Exaltation of his Body for himselfe, *lib.5. cap.9.*

And this I conceive he hath from *Bonaventure*, who saies there is a threefold Merit, 1. such a Merit as makes a thing due

which was not due before, 2. Such a merit as makes a thing more due then it was before; 3. Such a Merit as makes a thing due more manner of wayes then it was before: Christ merited for himself the third way, not the first and second way, *In Sent. 3. distinct. 18.*

Christ merited for us, not for himselfe,

The Protestant Divines say there is a double Acquisition of a thing; one by way of order: another by way of merit; God decreed that Christ should suffer and performe other works of obedience by way of order, not by way of merit: Those Passive workes did precede his Exaltation in the order of Existence, not of Causation: The Glory he had and hath was his own and due to him before he suffered in respect of himself; and yet it was necessary for him to enter into that Glory by suffering, in respect of us, *Feild de Eccles: lib. 5. cap. 20.*

The third generall Controversie of the Pope or Bishop of Rome, *Ex Tom. 1. Bell.*

The Papacy is handled in the
- Institution which is handled either
  - Affirmatively, where is considered the
    - Forme of Government.
    - Person governing in respect of
      - Inchoation, in whom it was found, *viz. Peter.*
      - Continuation or Succession, *viz.* the Bishop of Rome, *lib. 1. & 2.*
  - Or
  - Negatively, where he denies the Bishop of Rome to be Antichrist, *lib. 3.*
- Power
  - Spirituall, *lib. 4.*
  - Temporall. *lib. 5.*

Quest. 1. *Whether the government of the Church be, or ought to be, Monarchicall?*

Bellarmine saies, the Regiment or Government of the Church in

in the outward Ministery of man ought to be Monarchical, *l.* 1 *c.*

The Protestant Divines say, The Government of the Church is either { Imperiall, and Internall. / Ministeriall, and Externall. Churches Government, what?

They confesse that the Imperiall and internall Regiment or Government of the Church is Monarchicall, founded onely in Christ, and admits no Vicar, no Vicegerent.

They confesse likewise that there is a Ministeriall and externall Government of the Church; but they deny it to be Monarchicall, in the Catholique and universall Church, of which this Question is; though they confesse some particular Church may after a manner be governed Monarchically, under a Metropolitane.

Whether this Monarchy of the Church be founded in and upon Peter, *and his supposititious Successour, the Bishop of Rome?* *Quest.* 2.

Bellarmine confesseth, 1. That all the Apostles were immediatly taught of God, and therefore needed not to be instituted or taught of S. *Peter*. Apostles taught immediatly of God,

He confesseth, 2. That the Commission of all the Apostles was equally generall with S. *Peters* in respect both of Ecclesiasticall Acts, and also of places and persons. and so ordained

Hee acknowledgeth, 3. That the Apostles received this power immediatly of Christ, not of *Peter*, and therefore in the exercise of it could not be limited or restrained by S. *Peter:* But withall he saith, That this power of the other Apostles was tyed to their persons, and granted to them onely for terme of life; but to S. *Peter* for himselfe and his Successors. and Authorised.

Moreover he sayes, that S. *Peter* had this power as the Shepherd of the Church in ordinary, to whom Succession appertained; the other Apostles had their power by some speciall favour, onely as Shepheards Extraordinary, and by Delegation, who had no Succession belonging to them, *Bel. l.* 1 *c.* 1 *l.* 4 *c.* 22. Pastor. Pastors. *Cajet. opusc. Tom.* 1. *Tract.* 1.

He teacheth, 2. That S. *Peter* was for many yeares Bishop of Rome, or the Church of Rome, and died in that Bishoprick. *Lib.* 1. *cap.* 22.

He teaches, 3. That the Bishop of Rome is the lawfull Successor of this Apostle in the Ecclesiasticall Monarchie.

The

The Protestant Divines to the first, say, That primacy is either of { Jurisdiction and Power. / Order and Honour.

Peter, how chiefe.

S. *Peter* had the primacy amongst and with, not above the other Apostles; He was one, but not the onely Foundation of the Church: In Order and Place he was Senior amongst his Equals, and the chiefe Prelate amongst the Seniors; but not in Monarchy, Jurisdiction and Authority: as if he were the onely Pastor in Ordinarie, and the rest but Delegates; and onely his Successor depended immediately of Christ, the rest on him.

Dr. *Prideaux contr. Bel.* p. 261.

To the second they say, It is doubtfull whether S. *Peter* ever were at Rome, and there died; they denie he was ever Bishop of Rome, or sate there many yeares: —*Whitaker.*

Succession, what lawfull.

To the third, they say, That those two things which make a lawfull Successor, or Succession good, are not in the Bishop of Rome, *viz.* 1. Power of right given from God; 2. Imitation of the Predecessor in life and good manners, *Kecker. Catech. pag.* 69. & 70.

Quest. 3. *Whether the Pope be Antichrist?*

Bellarmine in this Controversie layes downe eight Arguments, whereby to disprove and deny, That the Pope is Antichrist.

1. He sayes Antichrist must be a singular person; and therefore he is commonly called ὁ ἀντίχριστος, The Antichrist, *l.* 3. *c.* 1.

2. Antichrist is not yet come, but to come hereafter about the end of the world, because these signes following are not fulfilled,

Viz.
- Antecedent, which are the
  - Preaching of the Gospel in all the world, *cap.* 4.
  - Desolation of the Roman Empire, *cap.* 5.
- Concomitant, which are the
  - Preaching of *Elias* and *Enoch*, *cap.* 6.
  - Greatest persecution, *cap.* 7.
- Following, which are the
  - Destruction of Antichrist after three yeares and a halfe, *cap.* 8.
  - End of the world, *cap.* 9.

3. Antichrists

3. Antichrists name and Character is not yet knowne; and that in the *Revelaion, cap.* 13.18. *666.* agrees not with the Pope, *cap.*10.

4. Antichrist is to descend of the Jews, and probably of the Tribe of *Dan*, and to be circumcised, *cap.*12.

5. Antichrist is not to have his Seate at Rome, in S. *Peters* Temple, or the Apostolicall Chaire; but at Jerusalem, in *Solomons* Temple, or *Davids* Throne, *cap.*13.

6. Antichrist shall deny Christ and all his Institutions, as Baptisme, &c. shall affirme himselfe to be the Christ which was promised by the Prophets; shall assume to himselfe the worship of God, and put down all other Gods and Idols, *c.*14.

7. Antichrist shall doe many false and prestigious Miracles, *cap.*15.

8. Antichrist shall get the kingdome of the Jews by fraud; shall overcome the Kings of Ethiopia, Lybia, and Egypt; shall subdue to himselfe seven other Kings, and so become Monarch of the whole world; and lastly shall persecute Christendome with a mighty and innumerable Army, *cap.*16.

The Protestant Divines say, 1. concerning his person, That Antichrist shall not be one single or singular man, but a Succession of men in one Dominion; and the Article ὁ or *The*, doth not denote the singularity of person, but the excellency and height of impiety. Antichrist his Person.

They say, 2. concerning his Advent or comming, That Antichrist is already come; that the signes of his comming are fulfilled; that the preaching of *Elias* and *Enoch* is not a signe, and that by three yeares and a halfe is meant indefinitely, and not certainly. Comming.

They say, 3. concerning his Name and character; *666.* agree, if not onely, yet chiefely with the Pope; and it is found in the Greeke letters, λατινος, Ἐκκλησια Ἰταλικη, and in the Hebrew name *Romets*. Name.

They say, 4. concerning his Nation; That he is not to be a Jew, of the Tribe of *Dan*; for how can he be accused of Apostacy that never received the Faith? Nation.

They say, 5. concerning his Seate; Generally it is the Seate.

Church of God, so called politically: and particularly it is the city of Rome.

Doctrine. They say, 6. concerning his Doctrine; That Antichrist shall not so much denie Christ in words, as seeke to overthrow him in his Offices; not so much forcibly as Tyrants use, but fraudulently, as Harlots use.

Miracles. They say, 7. concerning his Miracles; That as Antichrists, so the Popish Miracles, are all false and lyes; in respect of the cause, 1. Efficient; the Father of lyes. 2. Finall, to establish lyes. 3. Formall, as not exceeding the strength of nature: and 4. Materiall, being rather *Ficta* then *Facta*, not so much acted, as feigned.

Stratagems. They say, 8. concerning his stratagems, that Antichrist shal overcome the whole world, not by force of Sword, but by fraud of Doctrine; and shal become the Monarch of the whole world, not in Civill, but Spirituall Empire.

Queſt. 4. *Whether the Pope be chiefe Lord in the whole world both in Spirituals and Temporals?*

Concerning the Popes Spirituall power, *Bellarmine* teaches two things; 1. That he may erre as he is a private person, but cannot erre as he teaches the Church out of his Chaire in matters of Faith and Manners. *lib.* 4. *cap.* 1.

He teacheth, 2. That what Authority soever any Bishop hath, he hath it from the Bishop of Rome, *cap.* 12. and therefore the Bishop of Rome is chiefe Lord in Spirituals.

Concerning the Popes power in Temporals. 2. He teaches also two things. 1. That the Pope hath chiefe power in Temporals, not indeed directly, as the Canonists say, yet indirectly and by consequence, *viz.* because of that just and necessary subordination by which temporall power as the Wife is subjected to spirituall power as the Husband, *lib.* 5. *cap.* 1.

Upon this foundation he teaches, 2. That the Pope hath power to make Lawes, to appoint and depose Kings, and to transferre and conferre the Kingdomes of this world at his pleasure, as he shall see it expedient for the Church, *cap.* 6. and he layes downe foure causes, for which or either of which the Pope

Pope may excommunicate and depose any King whatsoever, *videlicet*

1. For tardity and dullnesse of wit.
2. For diminution of the Churches Liberties.
3. For Heresie.

And 4. For Tyranny.

The Protestant Divines concerning the Popes spirituall power, say 1. That the Bishop of Rome any way considered, either alone and by himself, or in a Councill, and teaching the Church out of his Chaire, may hereafter, and hath heretofore erred both in Faith and Manners. Pope may erre.

They say 2. That all other Bishops have their Power and Iurisdiction both Internall and Externall as equally immediately of God as the Pope hath. Pope and other Bishops alike from God.

Concerning the Popes temporall power, they say, 2. That 1. the Bishop of Rome hath no Power directly or indirectly to dispose of the Temporall estates of Christian Princes. Pope hath no Power over Princes.

They say 2. That we are bound in Conscience to obey our Kings, as being immediately of God appointed over us: and if they rule well, to blesse and praise God for so great a Mercy; if they turne Tyrants, to acknowledge it Gods rod, and just punishment of our sinnes; but at no hand ro resist them; *D. Prideaux, pag.* 61. 159. We bound to obey our Kings.

Whether the Bishop of Rome, or any other Civill Prince can make Lawes to binde the Conscience? *Quest.* 5.

Bellarmine affirmes, that both the Bishop of Rome and every other Christian Prince can make Lawes to binde the Conscience: *lib.* 4. *cap.* 15. *& lib.* 3. *de laicis: cap.* 8.

The Protestant Divines say, That Lawes are either
- Eccleſiaſticall, which either
  1. Concerne Doctrine of Faith and Manners, and are sought out of the Scriptures.
  2. Deliver the Externall Rites of the Church, for the conservation of order.
- Politicall, which concerne the Common-Wealth.

Lawes of Kings binde the Conſcience

They ſay again, 1. That thoſe Lawes which concerne the Doctrine of Faith and Manners, are not properly Humane, but Divine Conſtitutions, and do therefore binde the Conſcience in reſpect of the things themſelves.

How and

They ſay 2. Concerning the other two Lawes, *viz.* Rituall of the Church, and Politicall of the Common-Wealth, That though by the Generall Law of God we are bound to obey the Magiſtrate for Conſcience ſake; yet all and every the precepts of Kings do not binde the Conſcience; and the reaſon is, becauſe their neceſſity conſiſts not in the things commanded, but in the end for which they are commanded.

How not.

They adde; no man can preſcribe a Law under a greater penalty then he can inflict, ſuch as is the puniſhment of Eternall Death; But to make a Law to binde the Conſcience is under that penalty.

They conclude; Princes Lawes do binde the Conſcience, not by virtue of their own Law in *Specie*, but of Gods Law in *Genere*: If the Law be meerly Humane, it bindes not the Conſcience in and by it ſelf, nor doth that man ſin, which doth otherwiſe, ſo it be without Scandall to the Brethren or Contempt of the Magiſtrate, *Field: l.4.c.32.*

The

The firſt generall Controverſie of Councills and the Church, *Ex Tom. 2. Bellar.*

In a Councill are to be conſidered:
- 1. Definition.
- 2. Diviſion.
- 3. End.
- 4. Matter.
- 5. Forme which admits a double queſtion:
  - 1. Whether Councills have the forme of judgement, or of inquiſition onely?
  - 2. What order ought to be amongſt the Judges?
- 6. Conditions
- 7. Authority, which is twofold, *viz.*
  - Abſolute, whether it can erre. — Scripture; Pope, *lib.* 3.
  - Comparative, in reſpect of

Of the Church are to be conſidered the
- Name and Definition.
- Quality or Viſibility.
- Markes or Notes, *lib.* 4.

Whether it belongs to the Pope to be cheife Preſident in Councills, and to call them, and to confirme them? *Queſt.* 1.

Bellarmine affirmes this, and all this, *lib.* 1.

The Proteſtant Divines deny this, and ſay 1. That in Councills, the preſident or cheife is twofold, *viz.* either
- 1. Magiſteriall and *Summus*, *viz.* Chriſt.
- 2. Miniſteriall, and he either
  - Polituall.
  - Eccleſiaſticall.

Concerning the firſt, the Proteſtant and Papiſts agree, That Chriſt onely is the chiefe Preſident: The queſtion then is about the Miniſteriall preſident: and herein the Proteſtant Divines ſay, The Gifts and Offices are diverſe, *viz.*

1. It belongs to the Civill or Politicall preſident or Magiſtrate to call Councills, to defend them being called; and to

eſtabliſh their decrees when they are made.

2. It is the duty of the Eccleſiaſticall *Preſident* to propoſe the queſtions, to diſpute the queſtions, to moderate the queſtions, to receive the opinions, and to give determination. But this belongs not to the *Pope*, but to whomſoever the Emperor ſhall deſigne it.

They ſay 2. That the Convocation of *Councils* may be either by way of coaction, or by way of petition; but the coactive and granting power belongs to the Politicall, not the Eccleſiaſticall *Preſident*.

They ſay 3. That the confirmation of Councils belongs not to the *Pope*; the Fathers of the Council are to pronounce what is decreed; it belongs to the King to confirme and eſtabliſh thoſe Decrees: Divine things are actuated by the κρίσις, or judgement of the Synod: but they are confirmed by the κατακρίσις, or, as it were, the ſecond judgement of the King. *Polan. Synt. pag.* 3491.

Queſt. 2. *Whether Biſhops onely have Deciſive voices in Councills?*

Bellarmine diſtinguiſhes betwixt voices Deciſive, and voices Conſultive; and affirms that Biſhops onely have voices Deciſive by Right; Abbots, Cardinals, and Generals of Orders, by priviledge and gift have the like; but all other Clerics and Prieſts not being Biſhops have onely voices Conſultive. *lib.* 1. *cap.*15.

The Proteſtant Divines ſay, That all Clerics choſen and ſent by their ſeveral Churches have a like equall Deciſive voice with Biſhops'; but with this limitation, by way of Interpretation, not by way of Judication. *Tilen. pag.*708.

Whether Councills may erre?

Queſt. 3. *Bellarmine* ſaith, that Councils either Generall or Particular confirmed by the Pope cannot erre, in the Explication of faith, or in delivering Precepts of Manners to the Church, ſo that all Chriſtians are to acquieſce and reſt ſatisfied therein, and may not call ſuch Decrees into doubt, or examine them by Scripture: *lib.*2.*cap.*1.

Yet

Yet he confeſſeth that even thoſe Decrees may be erroneous in matter of Fact, though not of Law and Right: Moreover, Circumſtances being changed, there may be ſomething ill and wicked in the very precepts of manners themſelves, though not in the Doctrines or Rules of Faith: *cap.*7. And hence it is that ſome doe ſay Councils confirmed by the Pope are of the ſame certainty with the Scriptures, as being both guided and directed by the ſame Spirit.

The Proteſtant Divines ſay, Direction is twofold, either
1. Immediate, ſuch as was granted heretofore to the Prophets and Apoſtles.
2. Mediate, ſuch as is acquired by our Studies, Endeavours, and Meditations.

Direction twofold.

The former Direction is not, the latter is granted to Councils: and therefore there is no Abſolute certainty in Councils, becauſe our Studies and Meditations are for the moſt part imperfect. *Field, l.*5.*c.*5.

Judgement of matters of faith twofold.
- Definitive, and Authenticall.
- Recognitive; & this is either
  1. Diſcretive, which is common to all Chriſtians of all conditions.
  2. Directive, which is proper to the Paſtors of the Church.
  3. Juriſdictive, proper onely unto them who are over the reſt.

Judgement of matters of faith twofold.

Judgement Definitive of matters of Faith is proper onely to God; Judgement Recognitive is proper to the Church and Councils; and ſo they allow a Conditionall, but not an Abſolute Aſſent to Councils; and withall confeſſe, That Chriſt, his holy name being called upon, is preſent at Councils; not ſo preſent that they ſhall not erre at all, but that they ſhall not erre exitially. *Field, lib.*4. *cap.*13.

Whether the Church may erre? *Queſt.*4.

Bellarmine and his Adherents deny this, as underſtanding by the name of the Church a Council confirmed by the Pope, which they call the Church Repreſentative.

The

The Proteſtant Divines affirme this, and ſay, The Church is taken

Church taken two wayes.

- Either
  - Collective, as comprehending all people
    1. Which have been ſince Chriſts time to this time.
    2. Which have been ſince the Apoſtles time to this time.
    3. Which live now.
  - Repreſentatively, in a Council, or in the externall forme of it; of which before.

The Church may and may not erre, how.

The Church taken collectively cannot erre the firſt way, becauſe ſo it comprehends Chriſt and his Apoſtles: nor the ſecond way, becauſe ſo it comprehends all the Fathers: but the third way it may erre: but not 1. in things neceſſary to ſalvation; nor 2. pertinaciouſly.

Purity or Inerrability is twofold, either
1. Abſolute; and this is not neceſſarily in the Church.
2. In ſome reſpect, *viz.* from Fundamentall and pertinacious errors; and this is alwayes in the Church. *Field, l. 4. cap. 3.*

Queſt. 5. *Whether the Church hath power to make Articles of Faith?*

Bellarmine and his Adherents doe confeſſe that the Church cannot make new Articles of Faith, nor can it make that true which was not ſo before: but yet the Church can by Determination make a Truth ſo Catholique, and after ſuch a manner, that every man, though conſcious of ſuch Determination, ought to beleeve it, though it were not received for ſo Catholique, and in ſuch a degree before.

The Proteſtant Divines hold the contrary. *Field, l. 4. c. 12.*

Queſt. 6. *Whether the Authority of the Scripture, or of the Church be the greater?*

There is a difference of opinion concerning this point among the Papiſts: Some of the ancienter Papiſts, as *Ecchius*, *Hoſius*, and *Pighius*, ſay plainly, That the Scripture is not Authenticall without the Churches Authority: but the Moderne

Papiſts

Papiſts, and among them, *Bellarmine*, ſpeak more modeſtly and reverently of the Scripture, ſaying, That the Scripture depends upon the Church in reſpect of Explication only and in reſpect of us; but not in reſpect of Authority, or in reſpect of it ſelfe.

The Proteſtant Divines ſay, that the Teſtimonie of the Truth, and Authority of the Scripture is twofold, *viz.*

Either
- Primarie or Internal, which is ſought from the
  - Efficacie of the Teſtor, *viz.* the holy Ghoſt, who witneſſeth in our hearts which Books are Canonicall, and which not.
  - Propriety of the teſtimony which is ſeene in
    1. Majeſtie of ſtyle and matter.
    2. Efficacie to move mens minds.
    3. Conſonance of things.
- Secondarie or Externall, which is the Teſtimonie of the Church. *Keck. p.* 179.

Whereby it appears that the Papiſts doe much wrong to the Proteſtant Divines, while they charge them to reject and contemne the Churches teſtimony of the Scripture: whereas they doe affirme that the Church hath a fourefold Authority concerning the Scripture: 1, To conſerve the Scripture: 2. To diſcerne the Scripture, which is Canonicall, and which not: 3. To interpret the Scripture, but according to Scripture: 4. To preach the Scripture, and to publiſh it: But theſe things the Church doth *à poſteriori*, not *à priori*, and inſtrumentally, not principally: The Church keeps the Scripture then, as a Carrier, not as the Author; It diſcovers the Scripture, as an *Index*, not as a Judge: It publiſhes the Scripture, as a Cryer, not as the Magiſtrate: It expounds the Scripture, as an Interpreter, not as the Legiſlator. The Churches Authority.

By the Internall Teſtimonie of the Spirit, the Proteſtant Divines underſtand it not, as the Euthuſiaſts doe, but the Spirits Teſtimonie is a Demonſtration of certain notes and marks impreſſed and ſealed up in the word. *Tilen. p.* 20.

Concerning that which the Papiſts doe ſay, that the Church points to us, and ſhews us the Scripture, the Proteſtant Divines ſay that Inquiſition is twofold:

Certaine and evident.

Doubtfull, and not ſo perſpicuous.

And they confeſſe and ſay, that the Inquiſition of the Scriptures by the Church is doubtfull, not certaine: and they inſtance thus:

When Infidels ſeek the Scriptures, they doe not inſtantly know them to be Divine; but partly by Gods providence, partly by the Churches direction, they are brought to the Scriptures which yet they know not, and afterwards acknowledge them to be thoſe Scriptures which they ſought. *Field, l.* 2.

The Church then is an Induction and Preparation to beleeve, but not the Ground and Foundation of beleeving. *Field, l.* 4. *c.* 8

Queſt. 7. *Whether the Viſible Church may faile?*

The true and Catholique Church is ever in this world viſible and perſpicuous, in it ſelfe and in its owne nature: *Lib.* 3. *cap.* 11.

The ſame Church ſhall ſo laſt for ever, nor ſhall ever faile from the open profeſſion of the true faith, *cap.* 13.

The Proteſtant Divines ſay that the word *Inviſible* is twofold, either

1. Simply, in it ſelfe, and altogether inviſible:
2. In ſome reſpect, *viz.* Inviſible in reſpect of us.

And they confeſſe that never time was or ſhall be wherein was not, or ſhall not be any company of faithfull people: for the duration of them is both Perpetuall and Perſpicuous; not in reſpect of this or that particular Church, but of the Catholick and Vniverſall Church.

So then againſt the Papiſts they affirme theſe three things. 1. That all Particular Churches in regard of the outward forme may faile, 2. That the Church is not tied to one Place, to one Seat, to one Chaire, to one Succeſſion, 3. That the Chuch doth not allwayes conſiſt of many, but ſometimes of few, and thoſe few ſo obſcure and ſo obſcured that they can ſcarce be ſeen.

Whether

Whether the pure Preaching of the Word of God, and the true Administration of the Sacraments be the Notes of the visible Church? *Queſt.* 8.

Bellarmine reckons 15 markes of the Catholick Church, *lib.* 4. which are 1. Catholick. 2. Antiquity. 3. Perpetuall Duration. 4. Multitude of Belevers. 5. Succeſſion of BB. from the Apoſtles. 6. Agreement in Doctrine with the Churh Primitive. 7. Vnion betwixt the Head and Members. 8. Sanctity of Doctrine. 9. Efficacy of Doctrine. 10. Sanctity of Life. 11. Miracles. 12. Gift of Propheſie. 13. Confeſſion of Adverſaries. 14. Vnhappy end of Oppreſſers. 15. Temporall Felicity.

The Proteſtant Divines concerning theſe notes do ſay, That notes of things ought to have theſe conditions,

1. To have verity in the thing, or to agree with the thing ſignified.
2. To exhibite the truth of the thing to the ſenſes.
3. To be neceſſary, not contingent, accidentall or incertaine.
4. To be proper, not common.

And therefore they reject theſe notes of *Bellarmine*, becauſe

They are { 1. Contingent, and Accidentall: as the 1, 2, 3.
2. Not obvious to our ſenſes, as the 3.
3. Common, not Proper as the 2. and 5.

and { 4. Agree not with the Church; as the 4.
5. Appeare not in the Church of Rome; as the 7, 8, 9, and 10.

And therefore they further ſay, and diſtinguiſh of the notes of the Church, that

they are either { 1. Primary, which are { 1. Pure Preaching of the Word of God:
2. Lawfull and true uſe and adminiſtration of the Sacraments.
2. Secundary, to wit, Sanctity of diſcipline, *Keck. pag.* 392.

And the primary they affirme ought ever to be in the Church, though ſometimes they are not; and they ſay laſtly,

Antiquity cannot be a true note of the Church; becauſe the

Devil was a lyar from the beginning.

Nor Miracles, because they cannot be discerned from the Spectres of Satan, but by the operation of the Holy Spirit; *Feild, lib. 3. cap. 2.*

Queſt. 9. *Whether the Church of Rome be the true Church of Christ?*

Concerning this question, the Protestant Divines distinguish betwixt the Romane Church, and the Papall Church, or the Faction of Antichrist, which prevailes in the Church of Rome: more plainly they say, that the

Church of Rome is { Collective. / Representative.

The Church of Rome, How and How not, The Church of Christ.

The Church of Rome Collective is the Church of Christ, but an Impure Church; It hath all things that constitute a Church; but all things corrupted, though not altogether corrupted: in it are a people called, and a calling of those people; which do constitute a Church: They yet retaine some part of the Doctrine of Christ, though mixed with many errours: They yet retaine the badge of Christianity, and the invocation of Christ as Mediatour, though soiled also with much filth.

But the Church of Rome Representative, they deny to be the Church of Christ, because it feeds not, but feeds upon Christs flocke; because it leads not, but deludes the sheep of Christ; and all this by no just institution, but by a violent usurpation: *Polan: Syntag. pag. 3448.*

The second generall Controversie of The Church Militant, *Ex Tom. 2. Bellarm.*

Clericks are considered in their Name, Calling, Disiunction, Single life, Possessions, Liberties. *lib. 1.*

Monkes are considered in their Originall, Variety, Vowes, Solitude, Habit, Shaving, Workes.

Secular Princes are considered in their { Absolute nature: / Office in { Things Politicall. / Causes Ecclesiasticall.

Whe-

Whether the Election and vocation of Miniſters belong to Biſhops by Divine Right? *Queſt.* 1.

Bellarmine ſayes, That the Right of chuſing and calling Miniſters belongs not to the people, nor to the politicall Magiſtrate, but onely to the Biſhops, and eſpecially to the Biſhop of Rome, *lib.* 1. *cap.* 2.

The *Proteſtant* Divines ſay, That the chuſing and calling of Miniſters is either,

1. *Common*, whereby one is called to the Miniſtery, and this belongs to the Biſhops; *Field.*

2. Singular or particular, whereby one is preferred to ſome particular *Church*; and this belongs to the *Patron*, by way of *Preſentation*; to the Biſhops by way of Inſtitution.

That liberty, which in ſome places people aſſume to themſelves of chuſing *Paſtors*, is not founded by Divine Right, but by Humane conſtitution, and may againe be transferred, *Feild*, *lib.* 5. *cap.* 55.

Whether the Calling of our Miniſters be lawfull? *Queſt.* 2.

The Papiſts ſay that the Calling of our Miniſters is not lawfull, becauſe their Succeſſion from the Apoſtles appeares not in our Church.

The Proteſtant Divines ſay, That the Calling of our Miniſters is lawfull; and to make it appeare, they lay downe theſe Diſtinctions following;

Ordinary Calling is Twofold,

1. Agreeing unto that Order which was firſt appointed by Divine Inſtitution.

2. Agreeing unto the Ancient cuſtome, whatſoever it be, which was commonly received.

And they affirme that the Calling of *Luther* and others was ordinary the former, if not the latter way, *Tilen. pag.* 256.

They diſtinguiſh ſecondly, and ſay, That that Vocation which our Miniſters have had and brought from the Church of Rome, hath in it a threefold Action:

1. Of God.

2. Of the Church.

3. Of Papiſme.

Our Miniſters had their Calling and Miſſion from God Authoritatively; from the Church Mediatively, from Papiſme vitiouſly; They have ſhooke off the bad, and retaine the good, *Tilen. pag.* 257.

They diſtinguiſh thirdly of Succeſſion, and ſay, That Succeſſion is twofold,

1. Corporall, when one is received into a Society, though no place be void by death; and this is called Succeſſion of Doctrine.

2. Capitall, when one living is preferred into the place of one dead; and this may be called Succeſſion locall.

Many of our firſt Reformers had both theſe Succeſſions; and all our preſent Miniſters have the former of theſe Succeſſions: which alone is enough to prove their Succeſſion lawfull, *Tilen. pag.* 259. *White, Maſon, Field.*

Queſt. 3. *Whether there be ſeven Eccleſiaſticall Orders?*

Bellarmine ſayes that Orders are conſidered

1. Properly, which are conferred by the Biſhop, with holy and ſolemne Rites to officiate the Miniſtery by Sacrifice; and they are in number ſeven. 1. Prieſt. 2. Deacon. 3. Subdeacon. 4. Acolutheiſt. 5. Lector. 6. Exorciſt. 7. Doorekeeper.

2. Commonly, which are dedicated to divine Offices, without relation to Sacrifice: as Monkes, Virgins, Buriers, &c. *lib.* 1. *cap.* 11.

The Proteſtant Divines ſay, That things are to be multiplied for the variety of circumſtances and accidentall ends: and therefore they allow not thoſe for Eccleſiaſticall Orders which are referred. 1. To circumſtances. 1. Of place, as the Doorekeeper, who kept the penitent, the *Catechumeni*, and the Excommunicate from holy Myſteries. 2. Of Time, as the *Acoluthus*, who followed the Deacons with a lighted Torch, or Wax candle in the Nocturnall houres; and the *Exorciſt*, who diſpoſſeſſed them that were poſſeſſed: (this Gift of Miracles being then in the Church:) 2. To Accidental ends, *viz.* by the Probation

bation and Exercitation of them who were afterward to be admitted to the Miniſtery; as Subdeacons who aſſiſted the Deacons in their Office, and Lectors, who read ſomething out of either Teſtament.

And the uſe and office of theſe being now unneceſſary and aboliſhed, they affirme two onely holy Orders; *viz.* of Prieſt, and Deacon: and herein they agree with the Papiſts, that Biſhops and Prieſts differ not in Order, but in Juriſdiction; onely the Papiſts ſay, That Biſhops have a Regall power; the Proteſtants ſay, Their power is Paternall.

All Proteſtants agree, That Epiſcopall power ought ever to be in the Church; onely ſome of late, whether by way of Innovation, or curioſity, I ſay not, diſpute, whether Epiſcopall power ought to reſide in one perſon, or in the whole convent of the Presbytery! whether it ought to be Annuall, or perpetuall?

Whether it be lawfull for Miniſters to marry? *Queſt.* 4.

Bellarmine concerning this Queſtion teacheth two things. 1. That celibation or ſingle life is annexed or enjoyned to holy Orders by Apoſtolicall Law; ſo that they Marry not after ordination, nor uſe their wives, if they had any before, *lib.* 1. *cap.* 8. 2. That it is unlawfull for any man to be admitted into holy Orders that hath married a ſecond wife, *cap.* 23, 24.

The Proteſtant Divines ſay, 1. That *Prieſts* marriage was never forbidden untill the yeare 380. after *Chriſt*: *White*, *Sect.* 5.

They further ſay, That the ſumme of Apoſtolicall Doctrine concerning this Argument is this; That not onely power to Marry is granted, but alſo neceſſity of Marriage is impoſed upon all men, who have not the gift of *C*ontinency, 1 *Cor.* 7.

And therefore conclude, That the *P*apiſts have done ill to confound precept and promiſe, a voluntary Abſtinence with a neceſſary, and temporall with perpetuall.

To the 2. they ſay, that in 1 *Tim.* 3. and *Titus* 1. many wives are forbidden onely at once, not ſucceſſively.

And hereupon they charge *Bellarmin* with foure abſurdities. 1. That he confeſſes celibation is not enjoyned holy Orders by Divine

Divine Law, but onely by Apoſtolicall, becauſe there is no ſuch precept in the whole Scripture, *cap.*18. and yet in *cap.*19. endeavours to prove ſuch Celibation by ſeven Arguments drawen from the Scripture: 2. That in *cap.*11. he affirmes Matrimony makes a man impure, and pollutes him; and yet elſewhere teaches that Matrimony is a Sacrament, and conferres grace *ex opere operato*, 3. That he teacheth it is not ſo much required in a Biſhop to be no Adulterer, or Fornicator, as that he be not married, *cap.*24. and that 4. He teaches a Magiſtrate doth not ſinne if he allow Harlots a certaine place of habitation in a City, though he know they will abuſe that place, for he may permit a leſſer evil to avoide a greater, *l.*2. *de amiſſ. grat. c.*18.

Whether Tythes be due by Divine Law?

*Queſt.*5. *Bellarmine* ſaies, It is of Divine Law that ſomething be of duty payd by the Laity to the Clergy; but that Tenths be paid is of Eccleſiaſticall Law; and this Law ſo farre as it is Divine, may not be altered, ſo far as it is Humane, it may, *lib.*1. *cap.*15.

Amongſt the Proteſtant Divines, though ſome ſay that Tythes or Tenths are of judiciall Law, yet all affirme that ſomething is due is of Morall Law, becauſe the labourer is worthy of his hire; and the beſt learned of them ſay, that the preſcription of Tythes is of Law Naturall and from the beginning, *Feild. lib.*5.

Whether Secular Princes have Supreame Authority over perſons and cauſes Eccleſiaſticall, within their own Territory?

*Queſt.*6. *Bellarmine* here ſuggeſts 3. things, 1. That the Clergy are in cauſes Eccleſiaſticall free from the power of ſecular Princes by Divine Right.

2. That the Clergy ought to obſerve the Laws of Secular Princes in and concerning Temporall affaires, not by force of that Law, but reaſon; and therefore may not be puniſhed by the Secular Judge, nor forced to appeare before the Tribunall of Secular power, though he tranſgreſſe his Lawes.

3. That the goods of the Clergy, both Secular and Eccleſiaſticall

asticall goods, are free from the Tributes of Secular Princes, *lib.* 1 *cap.* 18.

And in these three, *viz.* Causes, Persons, and goods Ecclesiasticall, the Protestant Divines dissent from *Bell.* and 1. they say,

Ecclesiasticall causes are so either
- I. In their own nature, which are
  - 1. Meerly Ecclesiasticall; as Matters of Faith, the Sacraments and holy Orders.
  - 2. Mixt, partly Ecclesiasticall partly Politicall, as Marriage.
- 2. By the favour of Princes, such as are proving of Wills, &c. and in these Ecclesiasticall causes, and the mixt, the Prince hath Supreame Authority within their own Dominions.

They say 2. Concerning Persons Ecclesiasticall, that they are bound to observe the Laws of those Secular Princes where they live, not onely for reasons sake, but also for those Laws sake; and if they do violate or transgresse them, they may be punished by the Civil Magistrate, *Tilen. pag.* 239.

They say 3. Concerning Ecclesiasticall goods, That if any where they have immunity, it is by the Princes favour, not by Divine right, nor are the Princes bound to give any such Priviledge, nor may the Clergy challenge any such Priviledge, *Tilen. pag.* 247.

Whether Evangelicall Councills do really differ from precepts? Quest. 7.

Bellarmine sayes, Evangelicall Councills are good workes commended by Christ, but not commanded: and they differ from precepts in three respects, *viz.*

1. Of Matter; because the Matter of a Precept is easie, of a Councill hard: the Matter of a Precept is good, of a Councill better.

2. Of Subject; because a Precept is common to all men, a Councill is proper to few.

3. Of End; because a Precept observed hath a reward, not observed hath a punishment; but a Councill not observed hath

no punishment, but observed hath a greater reward.

The Protestant Divines say, that precepts are either

1. Common, binding all men equally,

2. Singular, to be performed by them, who have received them

The singular precepts, though sometimes in Scripture, and in the writings of the Fathers they are called Councills, do not yet cease to be Precepts; nor are they called Councills in opposition to Precepts, but in the Apposition of men: For as the common precepts binde all men equally, so these singular precepts do binde some particular men in respect of their callings, of their gifts, or both, and both binde necessarily: so that the Protestant Divines deny,

1. That there are any such Councills, as are not also precepts; though not in respect of all men, yet in respect of some men.

2. That works of Supererogation are possible for men or Angels, *Tilen.* *Perkins reform. pag.* 219.

Quest. 8. *Whether the vowes of poverty, obedience and continence are agreable to the Word of God?*

Bellarmine saies, A vow is a religious promise of some excellent good work to Almighty God, freely and voluntary made, and is truely and properly the worship of God, though not commanded by God: *lib.* 2. *cap.* 14.

These vowes are { 1. Willfull Poverty, *cap.* 20. 2. Willfull Obedience, *cap.* 21. 3. Willfull Continence, *cap.* 22.

And these vowes may be made by young people without and against their parents and freinds consent, though Matrimony be promised and contracted, so it be not perfected, and accomplished, *cap.* 36, 37, 38.

The Protestant Divines say, That Vowes are either 1. of things and means necessary, by the command of God; wherein they agree with the Papists, that such vowes are both lawfull, and a part of Gods worship: of which sort, is that common vow made by all Christians in Baptisme: or 2. of things and meanes Arbitrary, but within the power of man to performe, and these are either

Either
- 1. Ceremoniall; which kind of Vowes were a part of Gods worſhip with the Jewes, but not with us, nor alike neceſſary.
- 2. Civill. / 3. Naturall. — Both which are not Eſſentially; but may Accidentally be a part of Gods worſhip, *viz.* as they are means referring to Gods worſhip.

And that theſe vows may be lawfull, they ſay, theſe Conditions muſt be obſerved: 1. That the ſubject or matter be ſuch Actions as may not hinder a greater good: (and here fall thoſe three Popiſh vowes) nor impoſſible, nor unprofitable, nor fooliſh: 2. That the object or vow-maker be his owne man, not bound by paternall, or maritall law: They who are ſo, may not make the former vowes. *Tilen. pag.* 352. *Perk. reform. Cath. pag.* 142.

Whether Heretiques are to be put to death? *Queſt.* 9.

Heretics are
- 1. Princes.
- 2. Subjects. — 1. Docile, 2. Obſtinate. & theſe are
  - Either
    - 1. Seducers who erre
      - 1. In the foundation, and would deſtroy it directly.
      - 2 About the foundation, and doe deface it obliquely.
      - 3. Beſides the foundation; ſuch as are the ſubtile and vaine queſtions of the ſchoolmen.
    - 2. Seduced.

The Papiſts ſay, Hereticall Princes may be puniſhed with death, *Bel. lib.* 5. *cap.* 21, 22. The Proteſtant Divines ſay, No; Princes may not at all be puniſhed, though they be Hereticall, either by private perſons, or collective Bodies; becauſe they are accountable to God onely.

The Proteſt. Divines ſay 2. That Heretical Subjects, if docile, are to be eaſily inſtructed; if obſtinate, to be ſharply compelled: *Til. p.* 327, 358.

Whether Seducers, or ſeduced, if they erre beſides the Foundation, to be gently dealt withall; if they ſhake the Foundation, and raiſe Tumults, they are to be puniſhed by mulct, by impriſonment, by baniſhment, by death. *Tilen. p.* 327. & 358.

The third generall Controverſie of the Church labouring in Purgatorie,

Ex Bellarmini Tom. 2.

Of Purgatorie are conſidered the
- 1. Truth, *lib.* 1.
- 2. Perſons, and their
  - State.
  - Certainty of ſalvation.
  - Merits.
- 3. Place.
- 4. Time, how long it laſts.
- 5. Paine.
- 6. Remedie of their paine.
- 7. Sepulture of their bodies.

Queſt. 1. *Whether there be any other Receptacle of ſoules after this life more then Heaven and Hell?*

Bellarmine affirmes that beſides Heaven, there are foure places, or rather one place divided into foure parts, and are all

Of loſſe onely
- Penall, either in regard
  - 1. Eternall, *viz.* the lake of Infants, who die without Baptiſme, and is farther from Hell then Purgatorie.
  - 2. Temporall, *viz.* The lake of thoſe righteous Fathers who died before Chriſts Paſſion; and is the remoteſt part from hell.

Of loſſe and ſenſe both, & is either
- 1. Temporall, *viz.* Purgatorie, for the purging of veniall ſins, and is for thoſe who depart hence with the guilt of puniſhment (their ſins remitted) and is the next place to Hell.
- 2. Eternall, *viz.* the place of the damned, and is the loweſt part of hell. *lib.* 2. *cap.* 8.

The

The Proteſtant Divines deny any other place for ſoules departed beſides Hell for the damned, and Heaven for the bleſſed. They alſo deny any other Purgatory of our ſins, ſave the blood of Jeſus Chriſt ſhed upon the Croſſe.

Whether the ſuffrages of the living profit the dead? *Queſt.* 2.

Bellarmine affirmes it, and ſayes theſe ſuffrages are of three ſorts: *viz.*

1. The Sacrifice of the Maſſe.
2. Prayer, which helps both as a work of Devotion, and alſo as a work of Labour.
3. Workes, both penall and ſatisfactorie; ſuch as are Faſting, &c. Almes, &c.

Where he further obſerves, 1. That he who would help the dead by his ſuffrages, muſt himſelfe be a juſt man: 2. That theſe ſuffrages profit neither the damned, nor yet the bleſſed with increaſe of glory, but onely accidentally, and in reſpect of us: That theſe ſuffrages profit onely them for whom they are done by way of ſatisfaction. *lib.*

The *Proteſtant* Divines ſay, that ſomething may be done by way of memoriall for the dead, as Funeralls and the like, but to make prayers, or doe works by way of ſatisfaction for the liberation of their ſoules is altogether vaine.

The fourth generall Controverſie of the Church Triumphant in Heaven, *Ex Tom. 2. Bellarmini.*

Of the Church Triumphant in Heaven is delivered, 1. Beatitude. 2. Canonization. 3. Worſhip, *lib.* 1. 4. Invocation, 5. Reliques. 6. Images and the ſigne of the Croſſe. *lib.* 2. 7. Temples, Peregrinations, Vows, Vigills, Faſts, Feaſts. *lib.* 3.

Whether Angells, and Saints departed may be invocated? *Queſt.* 1.

Bellarmine ſaies there be three kindes of excellency,

viz.
1. Divine, to which is due that worſhip, which is called *Latria*.
2. Humane, to which anſwers Civill worſhip.
3. Mixt, *viz.* that of Saints to which anſwers *Dulia* either
   1. *Properly* ſo called, which is due to Saints.
   2. *Hyperdulia*, which is to be given onely to Chriſts Humane natnre and to his Mother.

He addes moreover, 1. That Saints and Angels are to be worſhipped, not onely with Civil and Humane, but alſo with Divine adoration, but leſſe then that wherewith we honour God, *viz.* *Dulia*, but not *Latria*. 2. That Saints departed are our Advocates, and do heare our prayers, and are to be prayed unto, *lib.* 1, *cap.* 12.20.

The Proteſtant Divines ſay 1. Concerning Adoration, that it is twofold,

1. Corporall, which is limitted to certaine places, times, and things, when and where the dignity of the thing adored is rendred to our view, as the King in his Court.

2. Spirituall, which is due in at and from all places, times, and things, and Subjects both body and ſoul of the Adorer, *Feild. lib.* 3. *cap.* 2.

The former is Humane worſhip, and may be given to Saints; the latter is Divine, and is to be given to God onely.

The diviſion that *Bellarmine* makes of worſhip into *Dulia*, *Latria*, is erroneous, becauſe in Scripture they are often put one for the other; and the Adoration of the Creatour differs infinitely from the Adoration of the Creature, ſo that the Creature may not have any mixt worſhip, partly Divine, partly Humane.

They ſay 2. Concerning the Advocation of Saints for us, that in a generall way they do pray for the whole Church; but they have no knowledge of our particular wants or prayers, *Feild, lib. in append.* 4. *part.* 1.

They ſay 3. Concerning our invocation of them, that it is utterly unlawfull.

Whe-

Whether the Papall Canonization of Saints be allowable? *Queſt.* 2.

Bellarmine ſayes, That Canonization is both the publique teſtimony of the Church concerning the Sanctity and Glory of ſome certaine man departed, and alſo the Churches Sentence, whereby are decreed thoſe Honours which are due to them which reigne with God, *lib.* 1. *cap.* 7.

Thoſe Honours, he ſayes are in number ſeven. 1. Inſcription of them in the Catalogue, or Calender of Saints. 2. Invocation of them in publique Prayers. 3. Dedication of Temples in their memoriall. 4. Oblation of Sacrifice, or Canonicall houres. 5. Celebration of Feaſt-dayes in their memoriall. 6. Pictures of their Images, and that Glory which they have in Heaven. 7. Honour of their Reliques: *Ibidem.*

It is to be noted, ſayes he, That the Pope cannot erre in their Canonization.

The Proteſtant Divines ſay, That the Pope doth erre in the Canonization of Saints moſt ſhamefully, and that for theſe Reaſons. 1. Becauſe he attributes to them that Honour which is due to God onely. 2. Becauſe he Canonizes ſome who never had any being, as S. *Catharine*, S. *Chriſtopher*, &c. 3. Becauſe it doth not appeare probably that all thoſe whom he Canonizes are in Heaven; nay, it appeares moſt certainly that many of them were moſt prophane and ungodly.

Whether Images and Reliques are to be adored? *Queſt.* 3.

Concerning this, *Bellarmine* delivers two things. 1. Concerning the Fabricature of Images, not onely of Men, but alſo of Angels, and of God himſelfe; not to expreſſe his perfect Nature immediately, and by proper ſimilitude; but Analogically, and by metaphoricall, and myſticall ſignifications, *lib.* 2. *cap.* 8.

2. Concerning the uſe of Images, *viz.* That the Images of God and Saints are rightly placed in Churches, not onely for Ornament and Hiſtoricall uſe, but alſo for Adoration, even the ſame Adoration, which is due to the Sample, not directly and properly, but Analogically and reductively: *cap.* 9.

The Proteſtant Divines ſay, 1. concerning the making of Images, That it is altogether unlawfull to make any Image of God

God, either in himſelfe, or in his effects, either for Hiſtory, or for Symbole ſake, unleſſe by Gods ſpeciall command, as when he commanded the Cherubims to be made and placed in the Temple: but Images of Creatures are lawfull.

They ſay, 2. concerning the uſe of Images; That though it be lawfull to have Images of Creatures, both for the ornament of our houſes, and remembrances of our friends, and diſtinguiſhing of our Coynes, and repreſenting ancient Hiſtories to our eyes; yet it is altogether unlawfull to have any Image of God or Saint, to give any kinde of divine worſhip, either Analogicall or reductive; For betwixt Image and Idoll there is no difference in effect, when an Image is made to be worſhipped, *Tilen. vol.* 1. *pag.* 337.

The firſt generall Controverſie of the Sacraments in generall, *Ex Tom.* 3. *Bel.*

Of the Sacraments are delivered, the
1. Name and ſignification.
2. Nature and definition.
3. Cauſes, both { Intrinſecall; And Extrinſecall.
4. Effects, either { Common, of all Sacraments, *ſc.* Grace: Particularly, of ſome, *ſc.* Character, or marke.
5. Number.
6. Ceremonies.

Queſt. 1. *Whether the Sacraments conferre Grace by their own vertue, and leave a character in us, or enable us to ſerve God?*

Bellarmine ſayes, There are two effects of the Sacraments; one is the common effect of all Sacraments, *viz.* To conferre Grace, inward Grace, by vertue of the externall worke, though they that receive them be void of Faith and all piety, ſleeping, or mad; *lib.* 2. *cap.* 1. & 3. The other is the proper effect of ſome

ſome Sacraments, *viz.* To leave an indelible character behinde them; *i.e.* a perpetuall Aptitude to ſerve God, to frame and configurate Chriſt in us, to diſtinguiſh us from other people; *lib.2.cap.19.* particularly of thoſe three Sacraments, Baptiſme, Confirmation, and Orders.

Concerning the firſt, the common effect of all the Sacraments, the Proteſtant Divines ſay, That the Sacraments are not meritorious and abſolute cauſes of Grace, but onely applicatory and inſtrumentall; They do not confer Grace to us, but they confirme Grace in us; Grace is not tied to the outward receiving of the Sacraments, but it is conveyed with the Sacraments, if we be rightly diſpoſed in the receiving of them.

Concerning the ſecond, the proper effect of ſome Sacraments; They ſay, That one Sacrament hath not more Energie then another.

Whether the Sacraments of the Old and New Teſtament differ in reſpect of vertue and efficacy? Queſt. 2.

Bellarmine ſayes, That the Sacraments of the Old Teſtament differ from the Sacraments of the New Teſtament, in that they onely ſignified Grace, Theſe alſo conferre Grace: wherefore the Fathers of the Old Teſtament were not juſtified, or did not receive Grace by the Sacraments, but by Faith; as now the Adult, or thoſe of yeares are juſtified by Faith and true contrition before ever they come to the Sacrament, *lib.3.c.13.*

The proteſtant Divines confeſſe a difference. 1. In the matter and quality of Signes. 2. In externall Rites. 3. In Number. 4. In facility of uſing. 5. In Manner of ſignification. 6. In perſpicuity of Sacramentall words. 7. In the meaſure of Utility. 8. In the duration of Time. 9. In the amplitude of the object betwixt the Sacraments of the Old and New Teſtament: The Old appertained onely to *Abrahams* poſterity, the New belongs to all people.

They ſay againe, That they agree, 1. In the Author, God. 2. In relation to the thing ſignified. 3. In the thing ſignified. 4. In the ſubſtance of the word, Chriſt. 5. In the Inſtrument of application, Faith. 6. In the end and effect, Salvation.

Queſt. 3. *Whether there be ſeven or two onely Sacraments of the New Teſtament?*

Bellarmine ſayes, there are ſeven Sacraments, properly ſo called, in the New Teſtament, *viz.* Baptiſme, Euchariſt, Penance, Confirmation, Unction, Orders, Matrimony; *lib.*

The Proteſtant Divines, In the improper and large ſignification of the word Sacrament, there are many Sacraments; but in the proper acceptation of the word, there are but onely two in the New Teſtament, *viz.* Baptiſme, and the Lords Supper: nor doth the exact definition of a Sacrament agree with any other, nor are the neceſſary requiſites in a Sacrament in any other.

They deny therefore that the word Sacrament doth agree 1. With Penance, becauſe Abſolution is only a private preaching of the Goſpel. 2. With Extreme Unction, becauſe the thing ſignified, with other miraculous Gifts thereunto belonging are now wanting in the Church. 3. With Orders, becauſe it hath not annexed to it the promiſe of Remiſſion. 4. Confirmation, for the ſame reaſon. 5. Matrimony, becauſe this may be lawfully contracted in reſpect of the eſſentiall parts of it even in Turkie, or any part of Heatheniſme.

Queſt. 4. *Whether the Ceremonies inſtituted by the Church have vertue in themſelves, and are neceſſary or meritorious?*

Concerning Ceremonies, *Bellarmine* ſayes two things wherein the Proteſtant Divines agree with him, *viz.* 1. That the Church cannot inſtitute Ceremonies whereby to conferre Grace, and to juſtifie the ungodly. 2. That the Church may inſtitute ſuch Ceremonies whereby to expreſſe our naturall affections, and deſires of our hearts, *lib.* 2. *cap.* 29.

Bellarmine againe delivers two other points wherein the Proteſtant Divines differ from him, *viz.* 1. That the Church may inſtitute Ceremonies to produce ſupernaturall effects. 2. That Ceremonies inſtituted by the Church are not in themſelves indifferent, but things neceſſary, meritorious, and a part of Divine worſhip, *Bel. lib.* 2. *cap.*

And both theſe the Proteſtant Divines do abſolutely deny.

The

The ſecond generall Controverſie of Baptiſme, *Ex Tom. 3. Bel.*

Of Baptiſme are delivered the 1. Name and definition. 2. Matter. 3. Forme. 4. Neceſſity. 5. Miniſter. 6. Suſcipients. 7. Effects. 8. Compariſon of Chriſts and *Iohns* Baptiſme. 9. Rites and Ceremonies.

Whether Baptiſme be ſimplie neceſſary to Salvation? *Queſt.* 1.

Bellarmine ſayes that Baptiſme is ſimply neceſſary for all and every ſort of people, not onely by neceſſity of precept, bnt alſo of meanes; ſo that thoſe children which die without Baptiſme are to be puniſhed with eternall death, wherein they ſuffer the paine of loſſe, not of ſenſe, *lib. cap.* 4.

The Proteſtant Divines ſay, That Baptiſme is neceſſary for the univerſall Church, becauſe without it, the Church is not, cannot be a Church, *Zanch. Suppl. ad Sen. Arg. pag.* 55.

They ſay alſo, It is neceſſary for every man by neceſſity of precept, but they deny it to be ſimply neceſſary by the neceſſity of meane for every man; becauſe the neceſſary privation of it is not damnable, but the contempt of it is, *Tilen. pag.* 108.

Whether Infants are to be baptized?

In this the Proteſtant Devines and *Bellarmine* agree againſt the Anabaptiſts, ſaying, that Infants ought to be and are rightly baptized: and they both anſwer the Anabaptiſts grand objection, That Infidells are not to be baptized; and therefore not Infants: thus: Infidell is ſo called two wayes, *Queſt.* 2.

Negatively, who is not yet endued with Actuall Faith; and ſuch a one may be baptized, as Infants of Chriſtian Parents.

Poſitively, who are infected with the habit of Infidelity; and ſuch a one *(qua talis)* may not be baptiſed, as Infidels, *Tilen, pag.* 704.

The third generall Controverſie of Confirmation, *Ex Tom. 3. Bellarm.*

Of Confirmation are delivered the
1. Genus, Whether it be a Sacrament? *vide Pag.* 218.
2. Matter.
3. Forme.
4. Effects.
5. Miniſter.
6. Ceremonies.
} *lib.* 1

The fourth generall Controverſie of The Euchariſt, *Ex Tom. 3. Bellarm.*

In the Euchariſt are conſidered
1. Chriſts { Preſence, *lib.* 2. / Manner of Preſence, *lib.* 3.
2. Nature of the Sacrament.
3. Matter.
4. Forme.
5. Miniſter.
6. Effects.
7. Vſe of Adminiſtration under one kinde.
8. Veneration, *lib.* 4.

In the Sacrifice of the Maſſe are conſidered
1. What Sacrifice it is, *lib.* 1
2. Whom it profits.
3. What end? Whether the honour of Saints?
4. Rites, in reſpect { 1. Of place, where is diſcourſed of private Maſſes. / 2. Of Kinde, of Singing. / 3. Of Actions, &c.
5. Truth and Antiquity of thoſe things which are read in the Maſſe, *lib.* 2.

Queſt. 1. *Whether the Body of Chriſt be really preſent in the Euchariſt?* *Bellarmine* ſaies, That the Body and Blood of Chriſt are truely

ly and substantially present in the Sacrament of the Eucharist; and so present, that they are really and corporally contained in and under the Elements of Bread and Wine, and are truely and corporally eaten by the Communicants, *lib.* 1. *cap.* 2.

In this question two termes or words ought to be expressed, and unfolded, *viz. Present*, and *Really*.

Present is taken either { Appropinquatively, which is called Locall presence. / Communicatively, which is called Virtuall presence.

Reall is taken as it is opposed either to { 1. Imaginary. / 2. Meerly Figurative, and Representative. / 3. Spirituall, and Immateriall.

Christ present, How?

The Protestant Divines say, 1. That Christ in his Divine nature is every where present, by a common presence to all, by a speciall presence to the elect; and in this sense Christ may be said to be Locally present.

They say 2. That Christ in his Humane nature is onely virtually present, *viz.* as present is taken for communication, not Appropinquation, or Transubstantiation, as the Papists say; and in this sense Christ is said to be present in the Sacrament, as a Preacher is said to be present to and in all them that see him and heare him, as well to them afarre off, as nearer hand, *Tilen. Zanch. suppl. pag.* 57.

They say 3. That Christ is Really present in the Sacrament, as *Reall* is opposed to Imaginary, and to meerly figurative, and barely Representative, because the body of Christ is both really present in and to the Mindes, Hearts, Soules of the Faithfull, as being by them truely and really by faith perceived or apprehended, and also by them received, and to them in the truth of the thing offered, *Zanch.*

They say 4. That Christ is not *Really* present in the Sacrament with his body, as *Reall* is opposed to *Spirituall and Immateriall*; for so materiall and corporall doe *Coincidere*, and are all one, which opinion they leave to the Papists?

Whether the Eucharist be a Sacrament without use. *Quest.* 2.

Bellarmine saies, The Eucharist is a true Sacrament so long as the

the Elements remaine, though without uſe or Communion, and therefore are the elements worthily laid up in a Boxe, and reſerved to be carried to the abſent and ſick, whether Publiquely or privately as their Viands to Heaven, *lib.4.cap.1.*

The Proteſtant Divines do not reſtraine the Sacrament to the act of eating and drinking, or any certaine moment of time, nor do they deny the carrying of it to the ſick; but they deny the reſervation of the conſecrated hoſt for circumgeſtation, & adoration or worſhip; and they conclude that the conſecration of the elements in reſpect of the nature and ſubſtance of the elements makes not a Sacrament, but in reſpect of the end and ſpeciall uſe, which is communion, ſo that without communion the conſecrated elements are not a Sacrament.

Queſt.3. *Whether the Bread muſt neceſſarily be unleavened, and the Wine mixed with water in the Euchariſt?*

Bellarmine ſaies, It is of the Eſſence of the Sacrament, that the Bread be unlevened, and the Wine mixed with water, becauſe Chriſt uſed ſuch elements, *lib.4. cap.7.*

The Proteſtant Divines ſay, that the matter of the Sacrament is twofold, *viz.* Heavenly, the Body and Blood of Chriſt; and Earthly, Bread and Wine: but whether the Bread be levened or unlevened, or the Wine be pure, or mixed with water, ſo that ſuperſtition be rejected, and Chriſtian liberty retained, they are indifferent: neither one nor the other are neceſſary or eſſentiall.

Queſt.4. *Whether this Sacrament muſt neceſſarily be adminiſtred in both Elements to the Laity?*

Bellarmine ſaies, that the Communion under both kindes is now not onely not neceſſary, but alſo unlawfull; both becauſe the Church for certaine weighty cauſes hath decreed the Bread ſufficient for the Laity, as alſo becauſe whole Chriſt is no leſſe contained under one kinde then both.

The Proteſtant Divines ſay, That all the Faithfull as well the Secular and Laity, as the Eccleſiaſtical and Clergy, not onely may but alſo muſt receive the Euchariſt, as Chriſt did inſtitute it, under both kindes.

Whe-

Whether the Popiſh Maſſe be to be admitted? Queſt. 5.

Bellarmine ſaies, 1. That in the Maſſe the true and reall expiatory Sacrifice of the Body of Chriſt is offered unto God the Father, *lib.* 1. *cap.* 2. & 5. That 2. this Sacrifice is not onely Honorary for the worſhip of God, but alſo Propitiatory for the ſin of man; and alſo Impetratory, becauſe by it we obtaine corporall and ſpirituall benefits, *lib.* 2. *cap.* 2. That 3. This Sacrifice is rightly offered for the dead, *cap.* 7, 8. That 4. there are other Prieſts for the New Teſtament beſides Chriſt. That 5. the Euchariſt ought to be recited in the Latine tongue. That 6. thoſe Maſſes wherein the Prieſt alone communicates are lawfull; That 7. all things ought not to be pronounced with a loud or audible voice. That 8. the Ceremonies of the Maſſe are void of Superſtition.

The Proteſtant Divines confeſſe, that in the Lords Supper is an Euchariſticall Internall Sacrifice, or a Solemne Commemoration, and Symbolicall repreſentation of the Death of Chriſt, but that it is Expiatory or Propitiatory, or Sacerdotall, or ought to be performed in the Latine toung, or communicated by the Prieſt alone, &c. they condemne as erroneous.

The fifth generall Controverſie is of Penance and Indulgences, *Ex Tom.* 3. *Bell.*

Of Penance are conſidered the
- *Genus*, whether it be a Sacrament. } *lib.* 1.
- *Species.*
- Parts
  - Materiall, *ſc.*
    - Contrition,
    - Confeſſion,
    - Satisfaction,
  - Formall, *ſc.* Abſolution, where are indulgences handled.

Of Indulgences are conſidered the Name, Foundation, *Sc.* the Churches Treaſury. Power of diſtributing it. Nature. Species. Fruits. Miniſter. Subject, and Diſpoſition in him required. *lib.* 2.

Whe-

Quæſt. 1. *Whether confeſſion of ſins be neceſſary to their remiſſion?*

Bellarmine upon this delivers two points: 1. That Auricular and private confeſſion of all ſins (eſpecially mortall) with their circumſtances, particularly and privately to a Prieſt, is in the New Teſtament by Divine Right neceſſary to obtain forgiveneſſe of ſins: 2. That the Miniſters of the Church are not onely publique, but alſo true and ſpirituall Arbiters and Judges appointed by Chriſt, ſo that not onely in the name of Chriſt, but alſo by their own judiciarie power, they may and ought abſolve penitents. *l.3.c.1.*

Confeſſion. The Proteſtant Divines ſay, 1. That Confeſſion of ſinnes is twofold:

viz.
- 1. Publique, in the face of the Church.
- 2. Private, which is made either
  - 1. To God, which every one is bound to by ſimple and abſolute neceſſity.
  - 2. To our neighbour, and amongſt them, rather to the Miniſter, either to be eaſed by his counſell, or to be reconciled unto him; and this too is neceſſary by the neceſſity of command, not of condition. *Prideaux*, 216.

Abſolution. They ſay 2. That Abſolution likewiſe is twofold:

viz.
- 1. Properly ſo called, which is to diſcharge either from
  - 1. Puniſhment, due to our ſinnes: and this belongs not to the Miniſter, but onely to God.
  - 2. Eccleſiaſticall cenſures, *viz.* Suſpenſions, Excommunications, &c. and this belongs to the Miniſter.
- 2. Improperly ſo called, *viz.* after the corrections and conſolations of the Word of God, and ſymptomes of true repentance appearing, to declare or pronounce a man abſolved, but not by a judiciarie power; and this belongs to the Miniſter.

And the reaſon is, What belongs to the Externall Court, the Miniſter may doe; but the Internall Court of Conſcience is Gods property.

Whether

Whether the ſin and eternall puniſhment being remitted, temporall puniſhment to be undergone here or in Purgatorie remains, which may not be remitted without ſatisfactions and Indulgences? Queſt. 2.

Bellarmine ſayes, That the ſin and eternall puniſhment remitted, yet may remain ſome temporall puniſhment to be ſuffered either in this life, or after this life; which the Biſhop of Rome out of compaſſion to humane infirmity may remit by application of the ſupervacaneous merits of Chriſt, and other Saints; where is to be noted, ſayes *Bellarmine*, 1. That the ſupervacaneous ſufferings of Chriſt, which are in the Churches Treaſurie, may be applyed both by the Sacraments, and by Indulgences; but thoſe of the Saints by Indulgences only: 2. That theſe Indulgences doe not profit the deceaſed by way of Juridicall Abſolution, but by way of ſatisfactorie ſuffrage: and he that takes Indulgences for the dead, ought himſelf to be in the ſtate of grace. *Bel. de Indulg.*

The Proteſtant Divines ſay, 1. That puniſhment is either 1. Caſtigatorie, or 2. Vindicatorie; both which reſpect Juſtice Diſtributive: or 3. Satisfactorie, which reſpects Juſtice Commutative: and they adde, That Caſtigatorie puniſhment is not alwayes remitted, when the fault is remitted, but is ſometimes inflicted upon holy men for their ſins, but in this life onely: but when the ſin is forgiven, all vindicatorie and ſatisfactorie puniſhment is withall remitted. *Vide Molin. Reſp.* 16.

They ſay 2. Concerning the Foundation of Indulgence, 1. That there are no Satisfactions of Saints, or if there were, yet not ſuch, as might any way ſatisfie the wrath of God: & therefore no ſuch thing is in the Churches Treaſurie: 2. That although the Satisfactions of Chriſt are of infinite value, yet they cannot be applyed by Indulgences, but onely by faith, at no hand to the Dead.

The sixt generall Controversie is of Extreme Unction. *Ex Tom. 3. Bell.*

Of Extreme Unction are handled the
1. *Genus*, Whethee it be a Sacrament. *Vide pag.* 218.
2. Matter.
3. Forme.
4. Minister.
5. Suscipient.
6. Effects.
7. Ceremonies.
} *lib.* 1.

The seventh generall Controversie is of Orders. *Ex Tom. 3. Bell.*

Of Orders are handled the
1. *Genus*', Whether it be a Sacrament. *Vide pag.* 218.
2. Matter.
3. Forme.
4. Minister.
5. Ceremonies.
} *lib.* 1.

The eighth generall Controversie is of Matrimonie. *Ex Tom. 3. Bell.*

Of Matrimony are handled the
1. *Genus*, whether it be a Sacrament. *Vid. p.* 218.
2. Matter.
3. Forme.
4. Minister.
5. Unitie.
6. Indivisibility.
7. Impediments.
8. Judge.
9. Ceremonies.
} *Lib.* 1.

The

The firſt generall Controverſie is of the Grace of the firſt Man, *Ex Tom. 4. Bel.*

The grace of the firſt man was of his { 1. Soule, *viz.* originall Righteouſneſſe. 2. Body, *viz.* Immortality. 3. Place, *viz.* Paradiſe, *lib.* 1.

Whether the originall Righteouſneſſe of Adam *was naturall?* *Queſt.* 1.

Bellarmine ſayes, That carnality, or proneneſſe to carnall deſires, was naturall to man; but as a Remedy for this Diſeaſe, which did riſe from the condition of his matter, God gave him a certaine Gift, *viz.* originall Righteouſneſſe, by which, as by a golden Bridle, his inferiour part was ſubject to his ſuperiour part; which ſupernaturall Grace was no eſſentiall part of *Adam*, nor did it flow from any of his principles, *lib.* 1. *cap.* 5.

The Proteſtant Divines do ſay, 1. That that pronity to carnall deſires was not naturall, nor agreeable to *Adams* pure nature, but rather preternaturall, and the fault of nature. 2. That where it is diſputed, whether originall Righteouſneſſe, which was a part of Gods Image, in which man was created, were naturall, the principles of man are firſt to be diſtinguiſhed; and they are conſidered two wayes:

1. Materially, *i.e.* as principles.

2. Formally, *i.e.* as perfect Principles; or, which is the ſame, betwixt the principles themſelves, and the adjunct perfection of thoſe principles, betwixt mans being, and mans well-being; 2. Grace is to be diſtinguiſhed, and it is to be conſidered alſo two wayes, either

1. For that Grace in which man was created.

2. For that Grace with which man was in his Creation: The former may be called Righteouſneſſe innate; the latter Righteouſneſſe ſuperadded.

And having thus diſtinguiſhed, they ſay, 1. That originall Righteouſneſſe is not therefore naturall, as flowing from the principles of kinde, but from the perfection of thoſe principles:

which perfection though it were not eſſentiall, but accidentall to thoſe principles, and ſuch as might be loſt, was yet naturall.

They ſay, 2. That originall Righteouſneſſe had ſupernaturall Grace added to it in the Creation, which ſuperadded Grace was not that naturall rectitude in the firſt Act, but a helper and exciter of it in his operations in the ſecond Act: ſo then, though originall righteouſneſſe cannot be ſecluded or ſeparated from Grace, yet it may and muſt be diſtinguiſhed from ſupernaturall and adventitious Grace, *Polan.*

They conclude, man had a velleity or will from the principles *Speciei*, but a good velleity, or will to good, from the perfection of thoſe principles: what he had from thoſe principles, he retaines, *viz.* To will: what he had from the perfection of thoſe principles, he loſt wholly in himſelfe by Gods Juſtice, and we have received it againe inchoatively by Gods mercy.

The ſecond generall Controverſie is of the loſſe of grace, and ſtate of ſin, *Ex Tom. 4. Bel.*

Sin is conſidered either
- 1. Generically in his
  - 1. Definition.
  - 2. Partition.
  - 3. Efficient.

  } *lib.* 1. *lib.* 2.
- 2. Specifically where is handled
  - 1. The firſt ſin of *Adam* in the
    - 1. Cauſe.
    - 2. Fault.
    - 3. Repentance.
    - 4. Puniſhment.

    } *lib.* 3.
  - 2. Originall ſin in the
    - 1. Verity.
    - 2. Propagation.
    - 3. Nature.
    - 4. Puniſhment.

    } *lib.* 4.

Whether

Whether there be any sinne in it self and own nature veniall? *Quest.* 1.

Bellarmine saies sins are veniall either in the
- 1 Cause, as being committed either of { Ignorance. / Infirmity.
- 2. Event, as being expiated by repentance.
- 3. Nature of the sin, and so sins are veniall
  - 1. In their own kinde, having for their object some ill matter, but not repugnant to the love of God, and their neighbours, as an idle word.
  - 2. By the imperfection of the work.

and that in respect of
- 1. Surrection, which are not perfectly voluntary; as suddaine motions.
- 2. Smallnesse of the matter, as the theft of a halfpenny, which can neither hurt ones neighbour or undoe freindship.

And sinne committed any of these three wayes, saies *Bellarmine*, is Veniall, and may be distinguished from Mortall, without any relation either to the predestination or mercy of God, or to the state of regeneration, nor do they deserve eternall, if any punishment; nor can they offend God so far, as the dissolution of freindship, *lib.* 1. *cap.* 9.

The Protestant Divines say, that sin is to be considered

Either
- 1. By it self, and in respect of its own nature, either { 1. Absolutely. / 2. Comparatively.
- 2. By accident, and in respect of Gods Grace and Mercy.

And they confesse, 1. That all sinne comparatively admits *Majus & Minus*, Greater and Lesse, Lighter and Heavier, and is answerably worthy of greater or lesse punishment. 2. That by Accident, *viz.* Gods grace, all sins are pardonable, excepting the sin against the Holy Ghost.

But 2. they deny that any sin, the very lightest, to be absolutely and naturally Veniall; or deserves not eternall damnation.

Whether in the opinion of Calvinists God be the Author of sinne? *Quest.* 2.

Bellarmine saies, That *Calvin* and *Beza* deny it in words, but

but by Consequence and Collection out of their own speeches they affirme God to be the Authour of all sins, *toto libro* 2.

The Protestant Divines do confesse that some men have spoken too Incautelously of this matter; and yet even their words will beare a good Construction by the rule of Charity, and say, God is the Author of all actions, but not of the obliquity of any action; nor is he, by the most riged *Calvinist*, said further to be the Authour of sinne, 1. Affirmatively, then to limit it, or to permit it, or to punish sinne by sinne; nor that by way of cause, but occasion: 2. Negatively, by with-holding his grace: but never by infusing malice or wickednesse.

Quest. 3. *Whether Original sin remains in the regenerate after Baptisme?*

Originall sinne is twofold, either
1. Imputed, which is *Adams* defection, and is imputed to all his posterity.
2. Inherent, which is the pravity and corruption of our nature, diffused into all the parts of our soul, which first makes us guilty of Gods wrath, and then brings forth in us the workes of the flesh.

Of this inherent originall sin there are two parts, *viz.*

1. Defect of originall good in the soul.

2. Succession of evil in stead thereof, whereby our whole nature is unapt to good, and prone to evil, and this is concupiscence, *lib.* 5. *cap.* 7.

The Protestant Divines say, *Bellarmine* hath done well, in appointing these two parts of originall sin, *viz. Adams* defection, & our own inherent want of originall good; but he hath not done well enough, because there is yet a thing, *viz.* a positive ill quality, called concupiscence, which *Bellarmine* will have to be onely a wound or disease of originall sin, but no part properly of originall sin, They therefore further say that in originall sin are

Three things, *viz.*
1. Guilt, which is the Consequent of it.
2. Dominion, which is the efficacy of it, and it is either Wilde. Tamed.
3. Obliquity, which is the Formality of it.

And

And they cofesse that originall sinne remaines not in the regenerate after Baptisme, in respect of the guilt of it, and in respect of the full and wilde dominion of it, not the tamed and composed, nor of the obliquity; so that it remaines, but not to be imputed, it remaines not, not that it is not at all in us, but that it bears not full sway in us.

Concerning the Propagation of originall sinne, though some say, it is by Imputation, some by Generation, some by the Soul, some by the Body, some by the *Compositum* or whole man, The Protestant Divines consider the soul, not essentially as it is from God, but subsistentially, as it is from the party begetting, communicated to the party begotten, and say that originall sinne is propagated from the Father to the Sonne by the Body to the Soul, not actually, but potentially, *Trelcat.* 292.

The third generall Controversie, and first speciall, is of Grace and Free-will,

Ex Tom. 4. *Bellarmini.*

The Foundation of our Reparation is both
- Grace; of which are delivered the
  - Acceptations and Partitions.
  - Communication and Predestination.
- Free-will of which are delivered the Strength both in
  - Nature. *lib.* 3.
  - Naturalls.
  - Moralls.
  - Supernaturalls.

Whether Grace makeing acceptable be a quality by way of Habit abiding in us? *Quest.* 1.

Bellarmine upon this Question distinguishes of Grace, and sayes it is twofold:

1. Making acceptable, which is an habituall Divine quality, or Sanctity inherent in us, by the vertue and merit whereof we are beloved of God; and this grace is given by God to man for his owne salvation.

2. Given

2. Given gratis or freely, which is a ſupernaturall gift given and conferred upon man for the ſpirituall welfare of another, as the preaching of the Word, &c. *lib.* 1. *cap.* 1.

The Proteſtant Divines diſtinguiſh grace thus: 1. Grace whereby we are made of God, and the gifts of grace which are conferred upon us: and this we call Grace freely given. 2. Grace making acceptable, which is conſidered two wayes: 1. Subjectively, 2. Objectively.

They confeſſe that there is a certaine habituall grace of God in the Regenerate, which they underſtand by the gifts of the holy Ghoſt, and by or with which the Regenerate doe pleaſe God, becauſe his own work in us cannot but pleaſe; But they deny this to be the ground of their Reconciliation with God, or, the grace that makes them acceptable to be an habit in themſelves; It is, ſay they, in God Subjectively, in us Objectively; In God Reſiding, in us Imputed.

Queſt. 2. *Whether effectuall and ſufficient Grace be rightly diſtinguiſhed according to congruous and not congruous vocation? Bellarm. affirms it, the Proteſtants deny it.*

Concerning the object of Grace Sufficient, *viz.* whether it be given to all men, The Proteſtant Divines, rejecting thoſe two Hereticall opinions; the firſt whereof ſayes, Sufficient grace is given to all men equally, which was the opinion of the Pelagians, and to which inclines that of the Arminians, concerning Univerſall grace: the ſecond whereof ſayes, Sufficient grace is given to all men unequally, for Time and Place, Mediately or Immediately, and is the opinion of the Papiſts: *Bel. lib.* 2. *cap.* 1. ſay,

1. That Chriſt died for all men in reſpect of the ſufficiencie of price; for the elect onely in reſpect of Efficacie and Application.

2. That the promiſes of Grace are univerſall, and belong to all in reſpect of Predication, Invitation, and command of beleeving, to the elect onely in reſpect of Application & fruit: *Zanch: ſupp: ad Senat: Argent: pag.* 62.

3. That where the Scripture uſes thoſe generall termes, *God will have all men to be ſaved, &c.* there is meant, Men of all ſorts, not all ſorts of men. *Whe-*

Whether out of the universality of men God elected some and reprobated others of his own meer will and pleasure? *Quest.* 3.

Predestination is that immoveable and eternall decree of God, by which, of his owne meere pleasure, out of mankind falne, he elected some to eternall life, and adjudged the other to eternall death for their sins. Predestination

Predestination consists of two parts: { Election. / Reprobation.

Election is that speciall Decree of God concerning his giving eternall salvation to certaine men, out of his owne meere grace and mercy by and through Christ the Mediatour. Election.

Of Election are considered the { Object. / Cause. The object of it.

Concerning the object of Election, it is questioned, Whether man to be made, or man falling, or man in his pure naturalls, or man in the masse of sinne be the object of Election; where is to be noted that Election is to be considered in respect of the Means, End, *&c.* Eternall life.

The Protestant Divines say, That Man in the masse of sinne is the object of Election; and that Decree doth necessarily include the respect and consideration of the Fall. *Keck. pag.* 298. *Theol.*

The Impulsive Cause of Election is onely the good pleasure of Almighty God, or as S. *Paul* speaks, εὐδοκία, the good will of his pleasure; not Faith foreseen, as the Lutherans determine; not works foreseen, as the Rhemists; For neither Faith nor Works were the principles which moved God to elect us; onely Faith is the meane by which God works our Election; Works are the meane whereby God declares our Election. The cause of it

Hereupon followes a double method of this Doctrine; one called Syntheticall, by which we descend from the secret Decree of God, to the execution of that Decree: the other Analyticall, by which we ascend from the meanes to Gods προθεσιν, or purpose: That is in the Theorie, This in the practise of this Doctrine. The method of it.

A man therefore may not say, *à priori*, from the purpose of God, I am predestinated and elected, and therefore live how I The Assurance of it.

will, I shall come unto the end; but *à posteriori*, a man may say, I have faith, I do good works, and therefore I am elected: that indeed is former, but this is clearer; that is Gods *ἄνωθεν*, and this must be our *ἀνάλυσις*.

Reprobation. Reprobation is that Decree of God concerning leaving some men in sinne, and for sinne eternally to punish them.

Reprobation hath two acts, *viz.* Gods purpose of forsaking some, and leaving them to themselves. Gods Decree of damning them for sinne.

The former depends upon the onely and absolute will of God, the latter hath respect to the condition of sinne: For the cause why God passes by one rather then another, is his meere will; but the cause why he damnes him whom he did passe by, is sin: and the reason is,

God by the right of Creation hath absolute right to annihilate, or not help his Creatures; but not so of damning his Creatures; because to Create, and annihilate are the effects of power; but to damne is the effect of Justice: but Justice condemnes not Innocence.

Concerning the object and Impulsive cause of Predestination, the Protestant Divines and *Bellarmine* have little difference more then verball; such as it is it will appeare in the next question: and what difference there is concerning this with the Rhemists and Schoolmen I here forbeare.

Quest. 4. *Whether the free will of man not regenerate be onely in things naturall and Morall, and not in Supernaturall?*

Free-will is considered in the Subject, Object, and Division of it.

1. The Subject of Free-will is considered according to the foure-fold state of man, *viz.* 1. In his Integrity, 2. In his Defection. 3. In his Regeneration. 4. In his Glorification.

2. The Object of Free-will is 1. Things Naturall, 2. Morall. 3. Supernaturall.

3. The division of Free-will is in opposition to 1. Compelled. 2. Necessitated.

In this question man is not considered in his state of Integrity,

grity, Regeneration, or Glorification, in which he hath Free-will; but of Defection; nor is the object of Free-will here considered in Naturalls or Moralls, in both which the will of man, though corrupted, hath yet a liberty, though imperfect.

Nor is Free-will here taken in opposition to compelled, but necessitated; so then the question is thus to be set down; Whether man not regenerate, by reason of the imbecillity of his nature, be not of so corrupt a will, that he hath no liberty or power rightly to will a supernaturall good?

Yet for the clearer proceeding, it is to be understood, that power is twofold,

1. Remote, which is the consequent of matter, as there is a power in the Body to see, before it receives a Soul.

2. Neare, which is the consequent of forme, as is the power of a man, already having a soul, to see.

The Protestant Divines confesse, That in man not regenerate is a remote power to supernaturall good, but not a neare power; of which is the question.

The Papists allow man this neare power to will a supernaturall good, though before preventing Grace this neare power lies as it were asleep, yet there it is indeed, as a man asleep, is a man and living.

The Protestant Divines say, That this neare power is not onely asleep, and needs awakening, but also dead, and needs a raising, by an infusion of Sanctity into this will of man by the spirit of Jesus Christ.

The Papists yet say, That in the first moment of Conversion, the will of man doth concurre and cooperate with the Grace of God by a certaine naturall power being a little helped by God.

The Protestant Divines again say, That the will of man in the first moment of Conversion hath no naturall power, but is meerly passive: so that the will of man in this act is first as a subject wherein the spirit of God may work, afterwards as an instrument whereby the spirit of God doth work, *Keck, Rolloc. de vocat.*

Bellarmine indeed at last confesses, That the power of the

will to ſupernaturals is remote, but in reſpect of exerciſe onely, not of exiſtence: The Proteſtant Divines ſay it of both.

The third generall, and ſecond ſpeciall Controverſie is of Juſtification,

Ex Tom. 4. Bel.

In Juſtification 3. things are handled, *viz.*

- Diſpoſition, *viz.* Faith, of which is enquired
  - What it is?
  - Whether it alone juſtifies?
- Juſtification it ſelfe where it is queſtioned of its
  - Kinde
    - Whether the Righteouſneſſe by which we are formally juſtified be inherent?
    - Whether if inherent it be an Act or Habit?
  - Adjuncts, *ſc.* of
    - Certainty of Grace inequality and immutability of Righteouſneſſe.
- Conſequents, *viz.* Good works, of which are delivered their
  - Neceſſity.
  - Verity.
  - Merit, of which are aſſerted the
    - Truth.
    - Aſſurance.
    - Expectation of Reward.
    - Conditions of
      - Congruity.
      - Condignity.
    - Quality.
    - Object.

Queſt. 1. *Whether juſtifying faith be the knowledge of Gods word, a firme aſſent unto it, and a ſpeciall aſſurance in the promiſes of the Goſpell?*

The Proteſtant Divines ſay, That the parts of Faith are,
- Knowledge.
- Aſſent.
- Aſſurance.

They

They say the subject of Faith is both the { Understanding: and Will.

They say the objects of Faith are the speciall promises of the Gospell.

The Papists agree with them in two things: 1. That one part of Faith is Assent. 2. That the subject of Faith is the understanding.

The Papists disagree from the Protestants, in foure things. 1. In that they say Faith is knowledge. 2. In that they make *Fiducia* or Assurance, or confidence the forme of Faith. 3. In that they put the will for the subject of Faith: and 4. In that they put speciall Grace, or the promises of the Gospell for the object of Faith.

Concerning the first, *viz.* That Faith is knowledge, they say, that knowledge is twofold, *viz.*

1. Implicite, which consists in a generall preparation of the minde to assent to things as yet unknowne, when they shal manifestly appeare.

2. Explicite, which signifies perfect knowledge.

Bellarmine confesses, That Implicite knowledge is required in all men, that is, a readinesse to believe whatsoever the Church believes, although it doth not yet appeare what the Church may believe; but he denies the necessity of Explicite knowledge; so that he would have Faith defined rather by ignorance, then by knowledge.

The Protestant Divines do affirme further and more clearly that what is to be believed, ought to be believed Explicitely, in respect either of the

1. Office, if the party be a Pastor or Teacher of the Church.

2. Evidence of the thing, when it manifestly appeares by the Scripture to the reader.

3. Weightinesse of the matter, or thing, *viz.* If it be of the matter of Faith.

And they confesse, That greater knowledge is required in a Teacher, then in a Learner; in the Shepheard, then in the Sheep; somethings therefore are to be knowne of a Divine, others of

a Common Chriſtian: But whatſoever appears out of Scripture, and whatſoever is of the matter of Faith, *i.e.* of the cheif means of Iuſtification, concerning which this Queſtion is propoſed, they affirme all ſuch things ought to be explicitely beleived, *Feild, lib.3.cap.3.*

Concerning the 2. Concerning the Subject of Faith, they ſay the Subject is either

1. What, and ſo the whole or very ſoul is the Subject of faith.
2. Whereby, or by what; and ſo both the underſtanding and will is the ſubject of Faith; That firſt, This next.

Concerning the 3. The forme of Faith, they ſay that confidence is taken either for that certaine perſwaſion whereby we embrace Chriſt: or for the peace of Conſcience, which is bred of the former.

Confidence, or aſſurance in the former ſenſe, ſay the Proteſtant Divines, is the forme of faith; in the latter ſenſe it is the effect of faith: *Bellarmine* therefore errs who determines Charity to be the forme of faith.

Concerning the 4. the object of Faith, They ſay, that the object of Faith is either

1. Common; ſo the whole word of God in Scripture is the object of Faith; or
2. Proper, ſo the Doctrine, or Speciall promiſes of the Goſpel offering Salvation in Jeſus Chriſt is the object of Faith.

Queſt.2. *Whether we are juſtified before God by faith onely?*

Whereas the cauſes of juſtification are 1. ſome externall and without us; 2. ſome internall and within us, ſome which are in Chriſt inherently, who doth juſtifie us: ſome which are ſubjectively in us, who are juſtified: It is to be underſtood that this queſtion meddles onely with the intrinſecall and internall cauſes within us; and particularly of Faith, and the queſtion ſtands thus,

Whether amongſt all thoſe Virtues or Actions which a man may with ſome colour and right attribute to himſelf, Faith; be that onely thing by which we are juſtified before God? And herein the Proteſtant Divines and Papiſts agree, That Faith juſtifies

juſtifies; They diſagree in the order, manner, and virtue of juſtification.

Concerning the 1. the order of juſtification, The Proteſtant Divines ſay, That in this kinde of Cauſation, Faith is the neare cauſe of juſtification.

The Papiſts ſay, Faith is the remote cauſe of juſtification, and goes before, and onely diſpoſes to juſtification, *Bel. l.* 1. *c.* 12.

Concerning the 2. the virtue of juſtification, The Papiſts ſay, that faith juſtifies abſolutely, as a quality, or a work by way of merit, as if God might juſtifie us for the worth and dignity of our faith, *Bel. lib.* 1. *cap.* 17.

The Proteſtant Divines ſay, That faith juſtifies onely Relatively, as the inſtrument which apprehends Chriſt: or as the hand that receives an almes.

Concerning the 3. The manner of juſtification; The Papiſts ſay, that faith onely doth not, but cannot juſtifie us, whether it be conſidered before the act of juſtification, or whether it be conſidered after the act of juſtification, not before, becauſe then faith is imperfect; not after, though then faith be perfected by charity.

Before the act of juſtification they confeſſe faith may diſpoſe a man for juſtification, or, may juſtifie a man by way of diſpoſition, yet not faith alone, or faith onely, becauſe to this diſpoſition faith admits and requires ſix other virtues or actions, as his Collegues and Companions, *viz.* Hope, Feare, Love, Repentance, Purpoſe to receive the Sacrament, and deſire of Newneſſe of life; All which do equally with faith diſpoſe a man to juſtification, *Bel. lib.* 1. *cap.* 13.

After the act of juſtification, faith, when it is perfected and formed by charity, juſtifies not onely diſpoſitively, as before, but alſo meritoriouſly, as deſerving eternall life by way of condignity, *lib.* 1. *cap.* 17. yet now not faith onely, or alone, becauſe a double righteouſneſſe is then required, *viz.*

1. Habituall, or the infuſed habit of Charity, and other virtues, which is called the firſt juſtification, and by which a man is made juſt Authoritatively and may challenge Heaven by title of inheritance.

2. Actuall

2. Actuall, or the exerciſes of Charity and Good workes, which is called the ſecond Juſtification, and by which a man is made more juſt, and may challenge Heaven by the title of Merit, *lib.5. cap.17.*

Concerning the firſt, Before the Juſtification, or diſpoſition to Juſtification, the Proteſtant Divines ſay, That diſpoſition is taken two wayes, *viz.* either

1. Largely, for whatſoever may any way diſpoſe a man to Juſtification; ſo many things may be ſaid to diſpoſe a man thereunto; as the ſervile feare of Gods Judgements, the threats and terrours of the Law, &c. which forces a man to ſeeke a Remedy for his grieved ſpirit and wounded ſoule: or,

2. Strictly, for that preparation which erects and raiſes a dejected man deſpairing of his owne ſtrength; and ſo faith only diſpoſes a man to juſtification; not that this is a diſpoſition properly ſo called, and goes before juſtification in time phyſically, but Analogically and in nature: This diſpoſition of faith and Juſtification in his perfect and complete Act meeting in the ſame moment.

Concerning the ſecond; After the Act of Juſtification, or the perfection of Faith, the Proteſtant Divines ſay, That the Papiſts confound Juſtification with Sanctification, whiles they reckon Good works, and infuſed Charity, which are parts of Sanctification, amongſt the parts of Juſtification: and therefore for the clearer dilucidation, and better manifeſtation of the point, They diſtinguiſh betwixt the preſence of a thing, and the efficiency of a thing; or, betwixt a thing that is preſent by way of ſigne and effect, and which is preſent by way of cauſe and efficiency.

And they confeſſe, That both the habituall Righteouſneſſe of Charity, and the actuall Righteouſneſſe of Good workes doe concurre to Juſtification; but they go not before the man to be juſtified, as the cauſe of his future Juſtification; but they follow the man already juſtified, as the ſignes and effects of his paſſed Juſtification.

And ſo they conclude, That Faith onely juſtifies, as the heate of Fire onely burnes, though it be not alone, but joyned with

with light; or as the Eye onely ſees, though it be not alone, but joyned with light; or as the Eye onely ſees, though it be not alone, nor indeed could ſee if it were alone.

Whether the Faithfull may be ſure of their owne ſalvation? *Queſt.* 3.

There is a double Certainty, { 1. Of the Object, or the thing knowne. 2. Of the Subjects, or man knowing.

This queſtion is wont to be handled and diſputed both wayes; and here firſt of the certainty of the object;

Whether the Faithfull may fall from Grace?

Bellarmine ſayes, It is not Confidence in God, but a proud preſume to affirme a certainty of preſent Grace, Predeſtination and finall Perſeverance; and adds, That Faith truly had, or true Faith obtained may, and commonly is finally loſt, *lib.*3. *cap.*12.

The Proteſtant Divines ſay, That loſſe is twofold;

either of { Parts. or Degrees.

That loſſe or fall which the righteous ſometimes have cannot be ſaid to be partiall in reſpect of parts, but in reſpect of degrees onely and for a time: and yet ſo, That this loſſe of Grace is only Temporall, and not Finall, and that too in reſpect of the ſecond Act, not of the firſt; For no mans Faith or Grace, if it be ſaving Grace, and juſtifying Faith, can be utterly extinct and dead, but onely for a while laid aſleepe: They may ſin, fall into ſome great ſin, but not with their whole will, onely with ſome conſent.

But, ſay the Papiſts, If the Faithfull cannot fall from Grace, why then do they pray for the forgiveneſſe of ſins? *Object.*

The Proteſtant Divines anſwer; wee pray againſt our ſins paſſed, preſent, and to come; againſt our paſſed ſins in reſpect of their malice, blot, and temporall revenge; againſt our preſent ſins, becauſe of their daily and continuall incurſions; againſt future ſins, in reſpect of their treachery, to prevent them. *Reſp.*

Our ſins are ever forgiven, and yet we muſt ever pray, that neither wee may bee puniſhed in this life, nor our Crowne

of glory diminished in the next.

Secondly, concerning the certainty of the subject, or the party knowing, *viz.*

Whether one may be sure of his owne salvation?

Bellarmine denies it, and sayes, No man can be certaine of the forgivenesse of sins; for no man can be certaine of the truth and integrity of his Faith and repentance; and the testimony of the Spirit and of our conscience, or, the Spirits bearing witnesse with our spirit is but conjecturall, *lib.3.cap.12.*

The Protestant Divines here distinguish of a faithfull mans estate; and say, He is sometimes in a calme, serene, and peaceable estate, and then he may be, and is sure of his owne salvation; He is againe sometimes in a clouded and troubled estate; and then he doubts, not that then he cannot be sure, but that then, being under some great temptation, he is not sure: and this question is not *de Facto*, whether the Faithfull man be ever sure, but *de Iure*, whether a Faithfull man may not be ever sure of his owne salvation; He is not, because of his owne κακόηθες; but he may be because of Gods θεόθεν: Because of his own failings and imperfections, he is not sure, but doubts, yet not totally, not finally, he despaires not, because of Gods purpose and immutability, he may be hereafter, though he be not now, sure of his owne salvation.

Object. But, say the Papists, There is no such saying in Scripture, as 1*Peter*, 1*Thomas*, or 1*John* am in the state of Grace, or shall never fall; and therefore this perswasion wants a foundation, and is built onely upon the sands.

Resp. Certainty of faiths permanence, or of perseverance in Grace is in the Scripture; and may be thence collected; certainty of Faiths presence, or of my present being in the state of Grace, is in my own conscience, and may be thence infallibly concluded.

The third generall and third speciall Controversie is of good works in particular.

Ex Tom. 4. Bellarm.

Where he discourses of Prayer, Fasting, and Almes, 1. Under these

theſe Titles of Prayer, *viz.* 1. Definition, 2. Partition, 3. Neceſſity and Utility, 4. The Lords Prayer, 1. In the Excellencie of it, 2. In the number and order of the Petitions, 3. In the Explication, 4. Subject, whoſe duty it is to pray, 5. Object, for whom we muſt pray, &c. 2. Under theſe Titles of Faſting, 1. Acceptions, 2. Manner of Faſting, in reſpect of Time, and Meat: 3. Law or Precept of Faſting, 4. Subject, 5. Fruit, 6. Divers times of Faſting. 3. Under theſe titles of Almes, 1. Definition, 2. Partition, 3. Adjuncts, 4. Effects, 5. Law, 6. Object, 7. Manner: But here onely is handled this Queſtion, *viz.*

Whether our good works are meritorious?

Bellarmine ſayes, 1. That the works of righteous men are ſimply & abſolutely good, and in their meaſure perfect, though ſometimes works venially ill be mingled with them, which hinders not either the poſſibility of the Law of God, or their continuing to be righteous. *Bel. l.* 4. *c.* 10. *Queſt.* 1.

Bellarmine ſayes 2. That our works may merit the grace of Juſtification, and Reparation after lapſe, by way of congruity and eternal life, and increaſe of Juſtification by way of condignity. *Lib.* 5. *c.* 16.

Where is to be noted, 1. That *Congruity* reſpects thoſe works which are done before juſtifying grace, either by the ſtrength of Nature onely, or by preparing grace onely, and without any covenant or promiſe. Congruity.

Condignity reſpects thoſe works which are done after the Grace of Juſtification is received, with an eye to the Covenant and Promiſe. Condignity.

Bellarmine ſayes 3. That Heaven is due either by way of Inheritance, or by way of wages and reward: Good works are not required to acquire Heaven as an Inheritance, but that we be not diſinherited, and loſe eternall life, *lib.* 4. *cap.* 17.

The Proteſtant Divines agree with *Bellarmine* in theſe three particulars, 1. That the Law of God is not poſſible by the onely ſtrength of free will, *Bel. lib.* 4. *cap.* 10. 2. That without merits (as he calls them) or good workes there can be no Salvation, and that Chriſt is the Author and Fountaine of all merit. 3.

That some may receive as an inheritance, though they have no merits; as infants, *cap.* 15.

They disagree in these three particulars, 1. The Papists say, the Law of God is possible by the help of grace: The Protestant Divines deny it, not but that God could, if he had so pleased, have given sufficient for the perfect fullfilling of the Law, but the question here is *de facto*, Whether God doth grant such grace, I or no? 2. The Papists say, that the unregenerate by workes of congruity may merit justification, and the regenerate by works of condignity may merit eternall life and increase of glory: The Protestant Divines say, That the workes of the Faithfull cannot, (much lesse of the unfaithful or unregenerate) any way, either by congruity, or condignity be meritorious: yet withall they grant that in our study, and endeavour, or doing of good workes, we may have an eye upon the reward; but they deny our good workes to be worthy of, or deserve that reward; no, they acknowledge it to be altogether free of Gods Mercy, and Bounty; For God doth not so much remunerate our good works, as Crown his own Gifts in us. 3. The Papists say, That the Protestant Divines do affirme, that all the good works, even the very best of the regenerate, are sins and impure; whereas the Protestant Divines do onely say, that the good works of the regenerate are in themselves good and pure, and evil, or impure onely by accident, by reason of some imperfection joyned with them, they are not simply and totally impure, as are the works of the unregenerate, they, the unregenerate doing what God forbids; but in some respect, as being the command of God, but not done answerable, and according to his command, with all their soul, and all their strength, *Tilen. pag.* 513.

They pray therefore

Enter not into judgement with thy Servants O Lord.

FINIS.